THE

# CHRISTIAN OBSERVER.

N°. 8.] AUGUST, 1802. [N°. 8. Vol. I.

## RELIGIOUS COMMUNICATIONS.

### THE LIFE OF THE APOSTLE PAUL.

(*Continued from p.* 414.)

After Saul had publicly recanted his former principles, professed his sorrow for his past conduct, given an account of his conversion, and fully vindicated the faith he had persecuted, he went to Arabia, where he commenced his apostleship to the Gentiles and Jewish strangers. We cannot say what success may have attended this mission, but no doubt it was considerable. For though stripes, imprisonment, stonings, and such like, were the ordinary honours of the Apostles; and though most of them died in a way terrible to nature, yet of all men, they were least afflicted with that greatest of evils which can befal a minister, *the spending his strength in fruitless labour.*

From Arabia he returned to Damascus, and there he appears to have preached with great success and much opposition, till he escaped for his life. Three years having now elapsed from his conversion, he judged proper to make himself known to the rest of the Apostles. For this purpose he went up to Jerusalem, but when he would have joined himself to the Disciples, *they were afraid of him, and believed not that he was a Disciple. But Barnabas brought him unto the Apostles, and declared unto them how he had seen Jesus in the way, and had preached boldly at Damascus in his name.* The account is perfectly natural, and proves how deep a terror his ferocity had struck into the Church. The rude state of social intercourse in those days; the distance of Damascus from Jerusalem; the danger and difficulty of keeping up a communication with the Apostles, who were probably obliged to take precautions for their own safety; and perhaps an overruling Providence, which intended to assert the dignity of the Great Apostle to the Gentiles, as derived from Christ alone, and every way equal to his brethren; might be the causes of their remaining so long in ignorance about him. James, the Lord's brother, and Simon Peter, at whose house he lodged fifteen days, were, however, the only *Apostles* he saw. It is easier to conceive than to express, what were the feelings of St. Paul on the theatre of his persecutions, and in the presence of the Church which he had wasted. Influenced by these feelings, he laid aside every consideration of personal safety, and with great publicity and *boldness disputed against the Grecians, who went about to slay him.* Nor were the arguments and persuasions of the brethren able to remove him from this dangerous post; until the Lord, in a vision, remanded him to his mission among the Gentiles, telling him, that the Jews would not receive his testimony.

Reluctantly quitting the beloved city, he turned his steps to Tarsus, and for four years spread the Gospel in Syria and Cilicia, until, in the year 42, Barnabas went to seek him at Tarsus, and returned with him to Antioch, where, for a *year, they taught much people; and the Disciples were called Christians first at Antioch.* This venerable appellation they received with pleasure; and they ever appear to have gloried in it, as happily descriptive of a people purchased with the blood of Christ, baptized into his name, dependent on his grace, endued with his spirit, and bound by every sacred tie to tread in his steps. Happy days, when Christians knew no name but that of Christ! when the militant hosts of Emanuel marched under one standard, and had but one cause and interest. Blessed Lord, shall these days never return to cheer thy fainting

THE

# CHRISTIAN OBSERVER.

N°. 8.] AUGUST, 1802. [N°. 8. Vol. I.

## RELIGIOUS COMMUNICATIONS.

### THE LIFE OF THE APOSTLE PAUL.

(*Continued from p.* 414.)

After Saul had publicly recanted his former principles, professed his sorrow for his past conduct, given an account of his conversion, and fully vindicated the faith he had persecuted, he went to Arabia, where he commenced his apostleship to the Gentiles and Jewish strangers. We cannot say what success may have attended this mission, but no doubt it was considerable. For though stripes, imprisonment, stonings, and such like, were the ordinary honours of the Apostles; and though most of them died in a way terrible to nature, yet of all men, they were least afflicted with that greatest of evils which can befal a minister, *the spending his strength in fruitless labour.*

From Arabia he returned to Damascus, and there he appears to have preached with great success and much opposition, till he escaped for his life. Three years having now elapsed from his conversion, he judged proper to make himself known to the rest of the Apostles. For this purpose he went up to Jerusalem, but when he would have joined himself to the Disciples, *they were afraid of him, and believed not that he was a Disciple. But Barnabas brought him unto the Apostles, and declared unto them how he had seen Jesus in the way, and had preached boldly at Damascus in his name.* The account is perfectly natural, and proves how deep a terror his ferocity had struck into the Church. The rude state of social intercourse in those days; the distance of Damascus from Jerusalem; the danger and difficulty of keeping up a communication with the Apostles, who were probably obliged to take precautions for their own safety; and perhaps an overruling Providence, which intended to assert the dignity of the Great Apostle to the Gentiles, as derived from Christ alone, and every way equal to his brethren; might be the causes of their remaining so long in ignorance about him. James, the Lord's brother, and Simon Peter, at whose house he lodged fifteen days, were, however, the only *Apostles* he saw. It is easier to conceive than to express, what were the feelings of St. Paul on the theatre of his persecutions, and in the presence of the Church which he had wasted. Influenced by these feelings, he laid aside every consideration of personal safety, and with great publicity and *boldness disputed against the Grecians, who went about to slay him.* Nor were the arguments and persuasions of the brethren able to remove him from this dangerous post; until the Lord, in a vision, remanded him to his mission among the Gentiles, telling him, that the Jews would not receive his testimony.

Reluctantly quitting the beloved city, he turned his steps to Tarsus, and for four years spread the Gospel in Syria and Cilicia, until, in the year 42, Barnabas went to seek him at Tarsus, and returned with him to Antioch, where, for a *year, they taught much people; and the Disciples were called Christians first at Antioch.* This venerable appellation they received with pleasure; and they ever appear to have gloried in it, as happily descriptive of a people purchased with the blood of Christ, baptized into his name, dependent on his grace, endued with his spirit, and bound by every sacred tie to tread in his steps. Happy days, when Christians knew no name but that of Christ! when the militant hosts of Emanuel marched under one standard, and had but one cause and interest. Blessed Lord, shall these days never return to cheer thy fainting

Church? O may we hear thy voice, and rally round thy cross! Restore, we pray thee, our broken ranks, and lead us to a warfare worthy of our Lord!

The following year Saul paid a second visit to Jerusalem, accompanied by Barnabas; and as his ministrations in that city were interdicted, as soon as he had delivered the contributions with which he was charged for the Mother Church, he returned to Antioch with Barnabas and John Mark, a young minister of promising hopes, who wished to share in their labours. Soon after, *as they ministered to the Lord and fasted, the Holy Ghost said, separate to me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.*

To this memorable era Pearson refers Paul's vision of the third heavens, and if he be accurate in the date of the second Epistle to the Corinthians, that event will certainly be coincident with this grand mission to the Gentiles. The time assigned to it is peculiarly happy. Hitherto Saul had not been the soldier of Christ without peril, suffering, and reproach; but he was now to commence a warfare wherein he achieved victories which will always be celebrated by the Gentile churches. He was to do, and to suffer more for Christ than any other Apostle. His dereliction of the Pharisaic cause merited the peculiar rancour of the unconverted Jews; his Apostleship to the Gentiles exposed him to the misconstructions of Judaising Christians; the recollection of his persecutions was a source of perpetual humiliation to himself; and his being *born*, as he expresses it, *out of due season*, his not having been an eye witness of Christ's ministry, nor of the Twelve originally appointed to the Apostleship, were circumstances tending to depreciate him in the Church. But with all these disadvantages, the Lord intrusted to him the leading of the vanguard; and, to fill him with more than human ardour and fortitude, was pleased to display to him visions of glory, disclosed to none but himself, and which Moses seems to have asked for in vain. For *he was caught up into the third heaven, into Paradise, and heard unspeakable words, which it is not possible for man to utter.* Happy Saul, who, while a sojourner on earth, tasted the ripe fruits of immortality! Who heard the words of the Almighty, and contemplated truth and virtue in the fairest forms, and without those veils under which they are presented unto men! Now was he prepared fearlessly to take the field against the armies of the aliens. Ministers should themselves feel the powers of the invisible world, before they can hope to make others feel them; and be enabled, in some good degree, to anticipate, by faith and hope, the exceeding greatness of their reward, before they are prepared to count the loss of all things gain, so that they may win Christ.

But as what Saul witnessed was more than human language could utter, so, it should seem, it was of a nature which the humility of man could ill support. As God had said to Moses, *no man can see my face and live*, so there was a danger lest the great Apostle should perish in the midst of these everlasting glories. *Therefore, lest he should be exalted above measure, by the abundance of the revelation, there was given to him a thorn in the flesh, a messenger of Satan to buffet him.* The expression, a "thorn in the flesh," and its "buffeting" him, sufficiently indicate the pungency and violence of the temptation. That it was not a common nor transient evil which he suffered, is clear, from his praying the Lord *thrice* that it *might depart from him;* from our Lord's thrice declining to remove it, saying, *my grace is sufficient for thee;* and from Saul's acquiescence, glorying in his *infirmities, that the power of Christ might rest upon him.* To this affliction St. Paul appears to allude, when writing to the Galatians; *Ye know how through infirmity of the flesh, I preached the Gospel unto you at first; and my temptation, which was in the flesh, ye despised not nor rejected.* From the whole the inference is justified, that the case by divine permission, was preternatural; that it continued with him some years, if not for life; that its effects were visible in his person, were noticed by the Galatians, and were of such a nature, as exposed him

to the contempt of unworthy minds. The field of conjecture is without bounds, and must be resorted to with caution. Beyond what has been said, there is no clue in scripture to conduct our researches. It is to be wished, that conjectures should not be hazarded where there is so little to justify them, and much less that they should be given from the pulpit with as much confidence as if they were susceptible of demonstration. Let us rather direct the attention of our people, and especially our own, to the valuable instruction held out to us. Christians, and ministers especially, have temptations and afflictions peculiar to themselves. So great is the weakness, so inveterate the depravity of man, that even visions of glory may lead to mansions of darkness. The greatest and best of ministers need a counterpoise for their high attainments and extensive services. The afflictions of the good man are his greatest mercies; a fence to the feeble root of his virtue against the foot of pride. Let us then, like St. Paul, glory in our infirmities, and be assured, *that all things shall work together for good to them that love God.*

The 13th and 14th chapters of the Acts contain a concise account of the labours of the Apostle on this mission, until, in about three years, he returned to Antioch. At Paphos he obtained a signal victory over the sorcerer Elymas, whose opposition he subdued with apostolic authority and power, reproaching, in pointed terms, the malignity of his heart, and punishing him with temporary blindness. This confirmation of his doctrine had proper weight with the Proconsul Sergius Paulus, who readily embraced the faith of Christ. From this time the apostle appears to have assumed the name of Paul, probably to accommodate himself to the Gentiles, and to bury in oblivion a name under which he had persecuted the Church. Wherever Paul went, he made the first tenders of salvation to the lost sheep of the house of Israel; but though some were found every where to glorify God in the day of their visitation, yet the majority not only persisted in unbelief but excited the Gentiles to violence. The latter, however, received the truth with much readiness; and considering the nature of the Gospel as opposed to all the lusts of the human heart, and the prejudice and malevolence which the Jews laboured to infuse into them: it is wonderful that the Apostle did not find more violent opposition. At Iconium Paul and Barnabas yielded to the storm, and saved themselves by flight; but at Lystra it burst suddenly, and spent its fury on them. The changeable multitude, who were with difficulty restrained from sacrificing to them as gods, at the instigation of the Jews of Iconium and Antioch, fell upon them suddenly as infamous malefactors, *stoned Paul*, and, *supposing him dead*, drew *him out of the city. But as the Disciples stood round*, lamenting his death, *he rose up, returned into the city, and the next day departed with Barnabas to Derbe.* Undismayed by suffering, they returned again to these places, *confirming the souls of the Disciples, exhorting them to continue in the faith, and that we must, through much tribulation, enter the kingdom.* Do the Gospel and its ministers meet with a different reception now? We fear not. Sheltered and protected by the wisdom and equity of our governors, we boast not of stoning and bonds for the sake of the Lord Jesus; but obloquy and reproach, contempt and derision, uncandid and injurious representation, are and must be the portion of our cup. Invest Jesus Christ in what garb you will, he is still despised and rejected of men. His innocence cannot disarm malice, his holiness cannot escape censure, his benefits cannot compel gratitude, nor can his wisdom avoid persecution. From the first, he declared it should be so, and that no man could be his disciple unless he *took up his cross and followed him*; and St. Paul lays it down as an invariable rule, that *whosoever will live godly in Christ Jesus, must suffer persecution: For he that is born after the flesh, will*, in one shape or other, *persecute him that is born after the spirit.*

At Antioch the Apostle made a long stay, *until no small dissension and disputation* were excited by some zealots from Judea, who would have imposed on the Gentiles the yoke of the cere-

monial law. To compose this disagreement, Paul and Barnabas went to Jerusalem to consult and settle the question with the other Apostles, passing in their way through Phenice and Samaria, and rejoicing the brethren with the pleasing information of the conversion of the Gentiles. At Jerusalem Paul found a most cordial and honourable reception. His Apostleship was recognised, his conduct to the Gentiles fully approved, and the question in debate determined agreeably to his wishes. Barsabas and Silas, men of high character, were associated with Paul and Barnabas, to carry to Antioch the determination of the sacred college. Thus was this delicate question amicably settled to general satisfaction, and Jews and Gentiles were as one fold under one shepherd. But St. Peter was himself the occasion of the revival of this dispute some months after, when he visited Antioch, and it was then carried to an alarming length. Even Barnabas was carried away by his dissimulation, and a schism, destructive to peace and brotherly kindness, seemed inevitable. But the vigour and firmness of the great Apostle at last prevailed, and the peace of the Church was settled on a solid basis. This was, perhaps, the severest trial which Paul ever met with. To contend with false apostles, though grievous, was a far lighter thing than to stand against a true one, and to oppose a man, whom our Lord himself had designed as a rock of the common faith. With what firmness and what admirable delicacy and tenderness was it necessary for him to use the rod of reproof! How painful, how injurious to both, must any misunderstanding between them have been!

This cloud having happily blown over; in the year 50, Paul and his fellow soldier, Barnabas, determined on a second journey to visit the churches they had planted. Here we notice, with concern the unhappy difference which arose between them, respecting Barnabas's nephew, John Mark. Paul objected to his going with them on this journey, as in the former one he had proved himself unequal to the work, and had forsaken them in the midst of danger. With this opposition Barnabas was so much offended, that, taking Mark with him, he abruptly departed for Cyprus, while Paul, who seems to have conducted the dispute in better temper, chose Silas, and being recommended by the prayers of the Church to the grace of God, immediately entered on his journey. But it should be observed, that Mark did not deceive the good opinion of Barnabas: he turned out a good soldier of Christ, merited the testimony of Paul, and again took part in his honourable labours.

From the 16th chapter to the end of the Acts, we have a continued though a concise history of Paul's travels and labours, down to the year 62, when he was in daily expectation of taking his trial before Nero. A few observations on the most striking incidents of his life, without a critical attention to settle with accuracy the dates of various transactions, are all which can be admitted in these memoirs of St. Paul. Throughout his travels we observe the hand of Providence directing the steps of the Apostle, at one time restraining his labours from some countries not yet fully prepared to receive the good seed, and at another time commanding them to other countries, which promised a more liberal harvest. If it were not in St. Paul to order his way aright, much less are common ministers equal to the task. It surely then becomes us, the less we are authorized to hope for extraordinary direction, to be more careful in weighing those arguments which should determine our choice, and in shunning those indirect views and evil tempers which might give a bias to our election. Every good tree will not grow and flourish in every soil. The court, the city, and the country, require very different talents in the minister of truth. May we know our true character, and pray fervently to God to assign us a station suitable to it!

At Philippi Paul's ministry found uncommon acceptance, and the Church planted there had a most paternal interest in his heart. There, therefore, he met most violent and disgraceful persecution from the god of this world, who will not quietly see his kingdom taken from him. For having, by the

power of Christ, cast out an evil spirit from a damsel, who was a diviner; her masters, who saw that *the hope of their gain was gone*, seized Paul and Silas, drew them to the market-place, and virulently accused them to the magistrates. Their accusations, seconded by the clamours of the multitude, induced the magistrates to break through all ordinary forms of justice. Their clothes were torn off, and they were severely beaten with many stripes, and then thrust into the inner prison, where their feet were made fast in the stocks. Bruised, and covered with their blood, they fainted not; but prayed to him, who was able to save them; and sang the praises of God, till the children of guilt heard with astonishment the resigned and joyful melody of their triumphant fellow-prisoners. At that moment God shook the foundations of the prison, threw open every bolted door, and struck the shakles from every hand. In this lofty style did the Lord claim his prisoners. The magistrates heard his voice, trembled, and obeyed. The gaoler and his household became Christ's freemen, and Paul and Silas were conducted out of the city with an honourable attestation of their innocence, and an acknowledgment of the injurious treatment which they had received.

At Thessalonica also, Paul had an open door to the Gentiles, and some Jews were obedient to the faith; but others excited a tumult, which obliged him to flee to Berea, where he met with Jews of a noble cast of character, *who received the word with all readiness, and searched the Scriptures daily, whether* the things which Paul preached *were* as he reported them. But the active malice of the Jews of Thessalonica pursued him to Berea; and as the thunder strikes the tallest cedars, the brethren kindly conducted the intrepid Paul to Athens, while Silas and Timotheus, as men of less notoriety, were privately detained, to confirm and water the word which Paul had preached. While he waited at Athens the coming of his fellow-labourers, his spirit was stirred with godly sorrow and indignation, at the gross idolatry of that seat of reason and philosophy. He, therefore, not only disputed with the Jews and devout proselytes in the synagogue, but also openly in the Forum with the Epicurean and Stoick philosophers. These proud men, while they affected to treat him as a babbler, apprehended him, and brought him to a trial before the Areopagus, *as a setter forth of strange Gods.* His defence on this occasion was admirable. First charging them with excessive superstition, he substantiated the charge by remarking, that he had seen an altar inscribed TO THE UNKNOWN GOD; and then declaring himself the minister of this *God unknown*, he asserted his eternal power and godhead, pointed out the folly of their idolatry, intimated that though God winked at the times of their ignorance, yet that this was a season of light when he peremptorily commanded all men to repent, and concluded with preaching Christ, his resurrection, and the eternal judgment, which he was to administer. Though this admirable discourse, of which we have only a rough outline, was treated with derision, yet the justice of that celebrated court acquitted Paul; and one of his judges, and some others, gladly received the doctrine of the TILL THEN UNKNOWN GOD.

At Corinth, the capital of Achaia, Paul planted a noble church, in the midst of much opposition from Jews and Gentiles, and the Lord Jesus saw fit to encourage him in a vision of the night, saying, *Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee; for I have much people in the place. And he continued there a year and six months, teaching the word of God.* From Corinth he went to Ephesus, whence, after a short stay, he took ship for Cesaria, and then proceeded to Jerusalem for the fourth time, in the year of Christ 54. How gracious is our Lord to his suffering disciples; and what need is there, that the best of men should, from time to time, receive those spiritual succours, without which they would become weary in well-doing! A future reward,

however great, if not recommended by present anticipations of felicity, would hardly operate on the impatient and fretful spirits of mankind. But till we can drink at the fountain head, our Master kindly opens for us springs in the desert.

After Paul had saluted the Church, and kept the feast, probably that of the Pentecost, at Jerusalem, he spent some time at Antioch, preached the word in Phrygia and Galatia, and at last came to Ephesus, where the Holy Ghost was given by the imposition of his hands. Here he laboured with equal diligence and success for two years, and wrought *great miracles, so that from his body were brought unto the sick handkerchiefs and aprons, and the diseases departed from them, and the evil spirits went out of them. And many, who used curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.* About *this time, Paul purposed, in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.* A clear indication this, that all the troubles which befel him at Jerusalem, were by the appointment of Providence, and that the Apostle himself had, if not a full and explicit, yet an obscure intimation of them, in which he joyfully acquiesced.

His departure from Ephesus was hastened by the tumult raised by Demetrius the silversmith: he then made a progress through Macedonia and Greece, and took a most affectionate leave of the brethren at Philippi, where he restored to life a young man who had fallen from a window, while he was preaching. Determining to be at Jerusalem by the next Pentecost, he assembled at Miletus the elders of Ephesus, and probably of other Asiatic churches; and delivered one of the most solemn, affectionate, and impressive charges ever uttered by the lips of man, and which no minister can read too frequently or too seriously. *And when he had spoken, he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which* he *spoke, that they should see his face no more.* Affecting spectacle! Hated or despised by the world, the man of God, even in this life, has his peculiar comforts and friends: friends endeared by principles of truth and virtue, which the world know not; and by common hopes and joys, desires and affections, the grand objects of which are invisible and eternal.

When Paul came on his journey as far as Tyre, he found certain disciples, *who said to him, through the spirit, that he should not go up to Jerusalem.* At Cesarea, Agabus, a prophet, *took Paul's girdle, and bound his own hands and feet, and said, thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.* Then Luke and other companions of his travels, as well as the Christians of the place, *besought him not to go up to Jerusalem.* But *Paul answered, What mean ye, to weep and break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done!* It has been before observed, that Paul had an intimation from the spirit of what he was to suffer at Jerusalem. It was now repeated, that this champion of the faith might be completely armed for the fight; and that the Disciples might be prepared for a dispensation so afflictive, might accept it as the holy will of Christ, and trust his wisdom and power to make Paul's chains useful and glorious to the Church. So they evidently construed it saying, *The will of the Lord be done!* For they were convinced Paul well knew and humbly obeyed the voice of the great Shepherd. At his command, he had quitted Jerusalem hastily on his first visit; and in the three following, his stay was short and his ministry private. More than 25 years had elapsed from the death of Jesus. Stephen,

James, and many others, had sealed the truth with their blood; time had been given for the fury of persecution to cool, and in 15 years, Titus was to fill their city with slaughter, and level its bulwarks with the ground. What then could be so consonant to the long suffering of Christ, as to give a loud and public testimony to the high priest, the Roman governors, and King Agrippa? Or who was so fit to bear it as this wonderful man, who was the ablest defender of the faith, which he once persecuted? He seems to have perfectly entered into the views of his divine Master; and though willing to die, if such were the will of Christ, entertained a confident expectation of deliverance, and that he should be honoured to preach Christ at Rome also.

With a mind thus armed, he entered Jerusalem, and with Luke and others, *went to James*, the Lord's brother, *and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the Law. And they are informed of thee, that thou teachest all the Jews, which are among the Gentiles, to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? The multitude must needs come together, for they will hear that thou art come. Do therefore this, that we say to thee; we have four men which have a vow on them. Them take, and purify thyself with them, and be at charges that they may shave their heads; and all may know that those things whereof they were informed concerning thee, are nothing, but that thou thyself walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded, that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.* Upon this passage, it were unnecessary to remark, if the compliance of St. Paul with this request were not construed by some into a reprehensible dissimulation. But without insisting on the risk men of modern times incur in censuring Apostles, who had more wisdom and piety than we can flatter ourselves to be possessed of, let it be remembered how accurately Jesus himself conformed to the ceremonial law of Moses, neglecting nothing but the frivolous traditions with which it was obscured. Could the Apostles have a better example? Were they likely to convert the Jews by pouring contempt on divine institutions, which were evidently to continue as long as their polity existed? They knew them to be shadows, which were passing away; but the time was not yet come, and it was not for them to anticipate the dispensations of Providence. Self-acquaintance and charity taught them to bear with the prejudices of the flock. The request was reasonable, nor was Paul to blame in complying with it. He had resisted the attempt to subjugate the Gentiles to the ceremonial law and opposed the Jews, who taught that circumcision was *necessary* to salvation. But in condescension to the prejudices of the weak, none surpassed him. To use or disuse these ceremonies, to himself was indifferent, but where the edification of others was at stake, it became important. He made himself all things to all men, and would gladly desist from the use of meat, while he lived, rather than offend a weak brother. While he steadily refused to circumcise Titus, who was a Gentile, he was the first to propose the circumcision of Timothy, who was of Jewish extraction, and from his knowledge of the Scriptures, a proper instrument for the conversion of the Jews. No doubt he had himself strictly observed the law, and might fairly adopt the measure proposed, to satisfy the scruples of weak brethren, whose ears had been abused by the misconstructions of zealots. Let the censures of these great men rather learn to suspect themselves, and let them shun those controversies, whereby they stab the vitals of religion, while they contend for some trivial circumstance.

But though Paul's condescension ful-

ly satisfied the Church, it could not silence the malice of the Synagogue. Some Asiatic Jews seized him in the temple, and accused him of teaching *against the people, the law*, and that holy place, as well as of polluting it by introducing some Greeks. He was immediately dragged out of the temple, and beaten, and would probably have been stoned on the spot, had not the captain of the temple ran down from his station in the castle of Antonia, and rescued him out of their hands. But so violent was the tumult, that when they came to the steps of the fortress, Paul was obliged to be borne by the soldiers. When he had gained the top of the stairs, he requested permission to address the multitude. And when they heard him speak to them in Hebrew, they gave patient attention to his defence, in which he detailed the leading events of his life, particularly his conversion and appointment to be an Apostle; but when he related his vision in the temple, and the words of Christ, *I will send thee far hence unto the Gentiles*, their prejudices were inflamed to madness, and they exclaimed, *Away with such a fellow from the earth! it is not fit that he should live!* And as they now threatened violence, Paul was carried into the castle, by the command of the chief captain, who being prejudiced against his prisoner, ordered him to be bound, and a confession to be extorted from him, by beating him with rods. But from this torture, alike repugnant to reason and humanity, Paul sheltered himself, by pleading that he was a Roman citizen.

*(To be continued in our next.)*

---

## CRITICAL REMARKS ON EPHES. V. 18.

### BY THE LATE DR. POWELL.

A DIFFICULTY arises from the word ασωτια, here rendered *excess*. St. Paul was not accustomed to write with so little meaning as appears in this translation. Many passages in his Epistles are obscure; but the obscurity proceeds from an abundance, not from a want of matter. His ideas seem sometimes to crowd upon him faster than he can express them with regularity or ease; but we find not in his writings any of those wire-drawn discourses, in which a multitude of words is employed to conceal a deficiency of sense. It is, therefore, reasonable to believe, that the word here used has a proper meaning, and it well becomes us to search for it. Its most usual acceptation, for waste, riot, or extravagance, does not agree with this passage. Some indeed of these faults often accompany the other; but they are not the principal reasons against it; nor has the observation, thus understood, any evident connection with what precedes or follows it.

But there is another use of the word, which, though less common, would naturally occur to the Apostle, and which makes his sentiment clear and important, and connected. St. Paul was a Roman citizen, and frequently borrowed both his notions and expressions from the laws of his country. Now when a man's follies or vices were such as rendered him either wholly inattentive to his own affairs, or incapable of conducting them, the Roman laws treated him as an infant or an ideot, and the prætor appointed him a guardian, with full authority to manage all business for him, and without whose consent his actions had no legal efficacy. The Latin word by which the lawyers denoted a person of this character, was *prodigus;* and they who have written the Roman history in Greek, or have translated the Roman laws into that language, constantly use for the person ασωτος, and for the character ασωτια. Its full import, therefore, is, such a mixture of wickedness and folly, as makes a man unfit to conduct himself, and requires him to be put under the guidance and authority of another; and in this technical sense, which, in the language of people not accustomed to the same laws, cannot be expressed by any single word, the term seems to be applied by the Apostle. An immoderate use of wine, he would say, destroys a man's understanding, degrades him from the rank of reasonable beings, and deprives him of the valuable privilege of self-government.

ABSTRACTS OF SERMONS.

Proverbs xiv. 9.—*Fools make a mock at sin.*

SIN is the greatest of all evils: its venom is deadly; working the utter destruction of the whole man, both body and soul: it is the disgrace of our nature, the bane of our happiness, and the ruin of our future hopes. It deprives us of communion with God, separates us from the society of the blessed, and urges us on to the regions of eternal misery. Yet, strange to tell! there are persons in the world who "make a mock at sin," both in themselves and others; who can be entertained with the jests of scorners, the blasphemies of the profane, the boasts of the licentious, and the quarrels of the froward. They are not afraid of giving drink to their neighbour; but can rejoice in seeing him degrade himself by intoxication below the state of a brute. The falls of professed Christians are particularly gratifying to such men; to behold a fellow creature turning aside to perdition, is to them a matter of merriment. Those who can thus rejoice at iniquity in others, are, doubtless, equally disposed to make light of it in themselves. But surely they are fools in the strongest sense of the word, who can thus act. Whatever may be their reputation for wisdom among men, they know nothing of the majesty of God; the glory and excellency of his character, law, and government; the evil of sin; the necessity and value of a Saviour; the beauty of holiness; the vanity of this world, and the importance of the next. In short, they are totally ignorant of the things which belong to their peace, and prefer a short scene of guilty enjoyment to *a far more exceeding and eternal weight of glory.* Let such thoughtless mortals be warned of their guilt and danger. Let them learn from the fall of man, the cross of Christ, the miseries of this life, and the still greater miseries reserved for the ungodly; what an evil and bitter thing sin is, and be excited to flee from and to abhor it; and let all of us beware of making light of sin, either in ourselves or others, whatever captivating and illusive appearances it may assume. Let us watch against what may be termed small deviations from duty, and pray to God to prevent us from dishonouring him in any instance. Thus may we hope to escape those rocks on which multitudes of careless sinners have been shipwrecked and lost.

---

Proverbs xiv. 32.—*The wicked is driven away in his wickedness, but the righteous hath hope in his death.*

THOSE who have seen a malefactor with his hands pinioned and his looks full of dismay, forced away to that death which his crimes have merited, may form some idea of the situation of an irreligious person in his last moments, when upon the point of being torn from every object in which his soul delighted. Some, indeed, appear to die tranquilly, who are destitute of the hope of the Gospel, and lovers of this world more than lovers of God; but this apparent resignation arises either from an assumed fortitude, which makes a virtue of necessity; from a self-righteous, and therefore a delusive confidence; from ignorance and stupidity; or from that carnal security which often accompanies a fruitless profession of religion. Very contrary is the end of the righteous. Having fled to the Lord Jesus Christ as their hope and refuge; and by becoming interested in his righteousness, being freed from guilty fears; and having their affections supremely placed on things above; to them *to live is Christ, and to die is gain.* Hence they are enabled to triumph in the moment of dissolution, and to depart with a hope full of immortality. Some of them, indeed, through the power of temptation or corruption, from bodily weakness or defective views of the Gospel, may be all their life time subject to bondage through the fear of death, and they may undergo many sharp conflicts on its approach; yet have they hope in their latter end—a hope which they would not exchange for worlds, and a prevailing relish and desire for the happiness of heaven, which makes them willing *to depart and to be with Christ.* Accordingly they for the most part finish their course with joy, and are thus made conquerors over their last enemy. Let this prospect excite the worldly and irreligious to renounce their idols, and to

return unto God through Jesus Christ: and let the true believer be thereby excited to labour for the full assurance of hope unto the end; that so, not a difficult, but an "abundant entrance may be administered to him into the everlasting kingdom of Jesus Christ."

---

For the Christian Observer.

## PART III.

### THOUGHTS ON THE SABBATH,

*Under the Christian Dispensation.*

THE appropriation of one day in seven to the worship of God, and other religious exercises, having been made a branch of the moral law, as summed up in the Ten Commandments; and that law being confessedly, with respect to nine of the Commandments, of universal and perpetual obligation: nothing more is needful to prove the authority of the fourth Commandment, under the Gospel dispensation, than to shew that it has not been abrogated in the New Testament.

Our blessed Saviour, in his Sermon on the Mount, hath assured us, in the most explicit terms, that it was not his design to abrogate any part of the moral law.

*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.* Matt. v. 17, 18. He also denounced a curse upon any one, who, by his conduct and doctrine, should set aside the law. *Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.* Matt. v. 19.

Our Saviour was undoubtedly speaking of the moral law, as contained in the Ten Commandments; for, immediately after these declarations, he proceeded to expound the sixth, seventh, and third Commandments, as parts of that law of which he was discoursing, with a view to remove the false glosses which the Jews had put upon them, and to shew their spiritual nature and their extent.

The perpetual obligation of the whole moral law cannot be expressed in stronger terms than those which our Lord has used. If it had been his design to rescind a tenth part of the law, he surely would not have declared, in this solemn manner, that not one jot or tittle of it should be rescinded.

The same doctrine is taught by the Apostle Paul in Rom. iii. 31. *Do we then make void the law through faith? God forbid: yea, we establish the law.* But an important branch of the law is made void through faith, if the Gospel annuls the obligation of the fourth Commandment.

Let us then weigh the import of those passages in the New Testament, which have been thought by some to imply an abrogation of the fourth Commandment, and consider whether they are not capable of a sound interpretation, which is consistent with these plain declarations of our Redeemer and his Apostle.

An opinion has been adopted, that the appointment of the first day of the week, for the public religious exercises of Christians, is a tacit abrogation of the fourth Commandment, which appoints the seventh day for the celebration of the Sabbath. But it is obvious that this change is merely circumstantial, and does not interfere with the essence of the command. The last day of the week was undoubtedly appropriated by the fourth Commandment; but it is remarkable, that the words may be applied to any day in the seven. We are enjoined to pursue our ordinary labours during six days, and on every seventh day to rest. This injunction is fulfilled, whatever day of the seven be the day of rest. The reason given in this commandment for the observance of the institution is, that it pleased God to occupy six days in the creation of heaven and earth, and to rest from his work on the seventh day. Our regards are not diverted from a due consideration of God's love in creating us, by the alteration of the day appropriated to the Sabbath; though we are thereby directed to the celebration of a blessing superior to that of creation.

It is worthy of observation, that during the Jewish dispensation, another act of love, on the part of our gracious Creator, is mentioned as the reason for observing a sabbatical rest. *Remember*

*that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm:* THEREFORE *the Lord thy God commanded thee to keep the Sabbath-day.* Deut. v. 15. Hence we see, that the motive for observing one day in seven, as a Sabbath to the Lord, may be changed, without any change in the Commandment.

Our Saviour seems to have alluded to a future change in the day of the week, to be appropriated to the Christian Sabbath, when he declared that he was *Lord of the Sabbath.* Mark ii. 28. A consideration of the context will shew, that this is the most natural interpretation of his words. He had been vindicating the conduct of his Disciples, who, to satisfy their hunger, had plucked the ears of corn, and eaten them, as they went through the cornfields on the Sabbath-day, and had been shewing, that works of necessity and mercy were proper on the Sabbath. On this occasion he declared, that *the Sabbath was made for man, and not man for the Sabbath*, ver. 27; and then added, *Therefore the Son of Man is Lord also of the Sabbath*, v. 28. The exercise of Christ's authority over the Sabbath, was a consequence resulting from the former declaration, that *the Sabbath was made for man.* Now if he designed to inform us, that the Sabbath would be abolished, the premises and conclusion are by no means coincident. The words of our Lord must then have had this import: "The Sabbath was a gracious institution, designed for the benefit of man, therefore I will take away this benefit from him." Whereas, if we suppose that these words had respect to the celebration of our redemption, a mercy greatly superior to that of creation, or the deliverance from Egyptian bondage, the whole sentence is beautifully connected, and of gracious import. It is as if our Lord had said, "Since the institution of a Sabbath was designed as a favour to man, and has hitherto directed his attention to the celebration of that love and power which created the heavens and the earth; and has also reminded the chosen nation of their deliverance from the most oppressive bondage: I will so regulate the day, as to direct the attention of my disciples to the greatest of all mercies, the completion of my labours for their eternal redemption."

I am aware, that a third sense may be put upon these words of our Saviour. They may be understood as expressive of a design to soften, (according to the ideas of some) the rigours of the sabbatical institution. But I hope I have sufficiently shewn, that our Lord introduced no new doctrine respecting the Sabbath, when he declared that works of necessity and mercy were consistent with the sanctification of that day; and that he did not in any other respect alter the law of that institution, as delivered by Moses and the prophets.* Indeed, the relaxation of the fourth, or any other Commandment, would prove a curse instead of a blessing to mankind. *For the law is holy, and the commandment holy, and just, and good.* Rom. vii. 12.

If it had been the design of our Lord to abolish, under the Christian dispensation, the institution of a Sabbath, I do not see how he could have spoken of it in terms of respect, with relation to an event which he knew would not happen until forty years after the commencement of that dispensation. But when he was privately giving his disciples an account of the dreadful calamities which would take place at the siege of Jerusalem, he directed them to pray, that their *flight might not be on the Sabbath-day*, Matt. xxiv. 20. since in that case, they must either have been inattentive to the peculiar duties of the day, through the multiplicity of worldly concerns which would then press upon them, or have neglected their own safety through fear of breaking the Commandment.

The principal passages in the New Testament, which, at first sight, seem to favour the idea of the abolition of the Sabbath, under the Gospel dispensation, occur, 1. in Rom. xiv. 5. *One man esteemeth one day above another: another esteemeth every day alike. Let*

* See *Thoughts on the Sabbath* during the Jewish dispensation, *Christian Observer*, p. 418.

*every man be fully persuaded in his own mind.* And 2. that in Colos. ii. 16. *Let no man judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days.* But if the sense of these passages be determined by the context, it will appear that they were written with a reference to the ceremonial law, which was designed to be abolished by the Gospel dispensation; and that they are not contrary to the idea of a Christian Sabbath.

In order to a right understanding of these passages, it is necessary to remember, that the Gospel dispensation did not supersede the Jewish by a sudden transition, and immediately render the Jewish observances unlawful to all who received Christ as their Saviour. It was the design of God that a gradual change should take place: so that, on the one hand, no violence should be done to the consciences of those, who had been educated in the observance of the ceremonial law; and, on the other, that the Gentile believers should not be brought under the yoke of the Jewish ritual. The Apostles themselves, if we may judge by the conduct of Peter, were not fully informed, at the day of Pentecost, of the intended abolition of the ceremonial law; for he conceived himself bound by the Jewish doctrine of clean and unclean meats, when he was invited to go and preach the Gospel to Cornelius, who was a Gentile; though afterwards we find Peter declaring, in the first Christian synod, that the ceremonial law was a *yoke, which neither their fathers, nor they, were able to bear.* Acts xv. 10. St. Paul, indeed, seems to have had a full display made to him at once of the whole system of the Gospel; yet he continually taught the lawfulness of Jewish observances to those who had been educated as Jews, and himself conformed to them upon all proper occasions.

Many contentions must have arisen, during this state of things, amongst the Christian converts, respecting the authority of the Jewish ritual; and to such contentions the Apostle is evidently referring in the passages above cited. *Him that is weak in the faith receive you, but not to doubtful disputations. For one believeth that he may eat all things; another who is weak eateth herbs. Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth. One man esteemeth one day above another: another esteemeth every day alike.* If we understand this last clause as relating to the institutions of the ceremonial law, it will then be agreeable to the scope of the context, and will contradict no other part of the New Testament; but if we conceive of it as intended to cast a slight upon the Christian Sabbath, we shall then set it in direct opposition to the declarations of our Saviour, as well as to the doctrines and conduct of the Apostles. They acted, no doubt, by the divine direction, in appointing the first day of the week, instead of the last, to be the day on which Christians should hold their public assemblies for religious worship; on which they should break bread in remembrance of Christ's death: and on which public collections should be made for the benefit of their distressed brethren. To this day they gave the venerable title of THE LORD'S DAY, a title which has been handed down in the Christian Church through every succeeding age, as appropriated to the *Christian Sabbath.*

The same reasoning is applicable to the passage which I have quoted from the Epistle to the Colossians. It is evident from the context, that the Apostle was speaking of the ordinances of the ceremonial law, for the neglect of which no Christian was to be condemned. *Blotting out the hand writing of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross: Let no man, therefore, judge you in meat, or in drink, or in respect of an holy-day, or of the new-moon, or of the Sabbath-days.* Col. ii. 14, 16.

In this passage the Apostle is clearly speaking of *burdensome* ordinances; of something that was *against* them, and *contrary* to the spirituality of the Gospel. But can any pious person con-

ceive, that the spending of one day in seven in spiritual services, in the delightful employment of social worship, and other religious exercises, could be ranked by the holy Apostle amongst the things which were against Christianity, and contrary to it. Was that institution, which the people of God had been commanded to call *a delight, holy of the Lord, and honourable*, now to be esteemed of so carnal a nature, as to be ranked amongst the things which Christ *took out of the way, nailing it to his cross?* Were those holy persons, who had been accustomed to adopt the language of the Psalmist, *I was glad when they said unto me, let us go up to the house of the Lord*, now taught to esteem a day spent in such services, as a part of that *yoke, which neither the Apostles, nor their fathers were able to bear?* We must destroy all just ideas of the effects, which the preaching of the Gospel was intended to produce, before we can adopt such an interpretation of the Apostle's words. Whereas, if we suppose him to mean, that no Christian ought to be condemned who had relinquished the Jewish ritual, and joined in transferring the sabbatical institution from the seventh to the first day of the week, in honour of the resurrection of our Redeemer, the passage becomes void of difficulty or contradiction to other passages of the New Testament.

No farther arguments, I trust, are necessary to shew the nature and obligation of the Christian Sabbath; but I cannot dismiss this part of my subject without mentioning one reflection, which has often forcibly impressed my own mind.

It is acknowledged on all hands, that Christians are favoured with a clearer knowledge of the divine will than had been vouchsafed to mankind before the coming of Christ; that the motives to love and serve God are increased under the Gospel dispensation: and that a more abundant effusion of the Holy Spirit has been granted since the glorification of Christ.

It might, therefore, be reasonably expected, that the character of pious Christians should be somewhat superior to that of pious Jews; that the clearer views of the love and mercy of God in our redemption, and of our infinite obligations to the Redeemer, should produce greater delight in those holy exercises, which are so well calculated to call forth our gratitude and excite our love. Yet if a sabbatical institution, as described by the prophet Isaiah, is not binding upon Christians, as it was upon the Jews, this comparison must be reversed; and the employments of the Sabbath must have been more spiritual under the Jewish than under the Christian dispensation.

I see the pious Jew abstracting himself every seventh day from the cares and concerns of this life; joining in the ordinances of worship with a *delight*, which would render every other employment on that day insipid; and directing his *pleasures* and *conversation* in conformity to the peculiar duties of that holy season. Whereas, the pious Christian (if the observance of the Sabbath is not a branch of Christianity) must fall short of the pious Jew in the spiritual frame of his mind on that day; and, as far as the exercises of that day have influence, in the general spirituality of his disposition. The Christian will not, indeed, neglect the public services of religion, which the laws and customs of his country may have appointed for the day; but then *one will go to his farm, and another to his merchandize;* or, at least, his thoughts and conversation will be engaged by these subjects, or his time spent in some unprofitable amusement, unless he performs what he must conceive to be a work of supererogation.

Every one, however, who has made the trial, must be sensible of the advantage which his mind derives from the employment of himself in religious exercises, of one kind or other, during the whole of the Sabbath-day. The influence of such conduct upon the temper of our minds, during the remainder of the week, is not small. On the contrary, a total neglect of the pe-

culiar duties of the day seems, from experience, to be inconsistent with a state of religion.

How forcibly do these considerations point out the value of this institution, and shew, that we ought to regard as a favour, the permission to spend one day in seven as a *Sabbath to the Lord*, even if this had not been made the subject of a command! W. H.

*(To be continued.)*

---

For the Christian Observer.

ON THE PEACEABLE SPIRIT OF THE GOSPEL.

THE introduction of a more peaceable spirit into this violent and contentious world, was one of the great objects intended to be effected by the Gospel. Our Saviour, in delineating the character of the members of his kingdom, declares, "Blessed are the peacemakers, for they shall be called the children of God;" and the Apostle, in exact agreement with his Master, speaks thus to all Christians, "If it be possible, as much as lieth in you, live peaceably with all men."

Here, however, an objection arises. It may be said, has not Christianity been the cause of much contention and warfare? Has it not produced innumerable heats and animosities among the several sects professing it? Do not individuals often violently dispute on the subject of Religion? Are not even many orthodox persons far from peaceable in their spirit? And has not the Gospel, therefore, on the whole, obstructed the peace of the world rather than promoted it?

It must without doubt, be admitted, that even real Christianity has been the innocent cause of many disputes, by creating a new diversity of opinion. This point may be thus explained. Suppose to yourself a family, all the members of which forget God, violate his laws, and agree to tolerate in each other the practice of every species of iniquity; and then imagine a part of this corrupt society, (and at first only a small portion of it) to become sensible of their wickedness, and to begin to lead a new life, and to wish to bring the remaining members of their body to the same sentiments. Is it not evident that a certain kind of family discord will now arise; the good by their conduct, and perhaps also by their words, reproving the wicked, and the wicked becoming exasperated at the reproof? And to whose fault ought the new contention to be charged? The wicked, no doubt, will impute it to those who have introduced the novel opinions which are the subject of difference, and who pretend to be better than their neighbours; but is it not more fair to affirm that the wicked are in fault, who determine to retain their wickedness; especially if the good should be of a far more peaceable spirit than their accusers, and if this peaceableness should evidently be one of the new tempers which they have acquired? The application of this remark is easy. Let the world be considered as one great but corrupt family, and the introduction of Christianity as the entrance of true goodness. In this manner the Gospel, we grant, has served to break the peace of the world, and thus has that saying of our Saviour been verified: "Think not that I am come to send peace on the earth; I am not come to send peace, but a sword."

But another observation remains to be made in answer to the objection. Many false Christians have appeared, and these have caused no small part of the evils, which are often charged to the account of true religion. Moreover many real Christians have various imperfections cleaving to them: some in contending for the doctrines of the Gospel, have exhibited little of its spirit; others in magnifying faith, have undervalued love and obedience: and not a few have chosen rather to copy the forwardness and presumption of Peter, than the meekness and lowliness of Christ.

Many persons have apparently thought that religious commotion or stir is in itself good and desirable. They forget that the Gospel is the Gospel of peace, and should never even be preached in a spirit of hostility and disputation. They do not recollect that reconciliation and peace with God, and peace and love among men, are its

distinguishing features. They do not sufficiently reflect that the corruption of man consists much in his having become the slave of violent and unbridled passions, and that the subjugation of these is absolutely essential to the Christian life.

Let us now consider in what manner a peaceable disposition is exemplified in the character of the true Christian.

Although, both by his zeal for the holy doctrines of the Bible, and by the unbending integrity of his life, he may cause many to take offence, he will himself endeavour to be at peace with all men, and he will act the part of a peace-maker on all occasions. Are any of his friends or neighbours at variance, he is glad to compose their strife, to lessen their differences, and to restrain their bad passions. His own tempers having been subdued and regulated by the Gospel, he is qualified for the office of a mediator, and he is willing to be an umpire in any quarrel which he has hope of allaying by his interference. While other men are disturbing the world by their ungoverned passions, the Christian is prudent, mild, and gentle; he fears lest by spreading a false tale, or by making a hasty charge, or by taking too strong a side, he should be the means of increasing feuds; he, therefore, keeps his tongue as with a bridle; he is "swift to hear, slow to speak, slow to wrath." He likewise abounds in those graces which are nearly allied to a peaceable spirit. He has learnt in the school of Christ patience and long suffering, contentment and thankfulness, humility and condescension, loving kindness and charity; and while exercising these virtues, how can he fail to cultivate peace with his neighbour? Is he charged with crimes which he never perpetrated, or is some little failing magnified by an opponent into an act of consummate wickedness? He does not recriminate, nor does he return railing for railing: he wishes to conciliate his very enemies. He is a follower of him, who, when he was reviled, reviled not again; when he suffered, threatened not, but committed himself to him that judgeth righteously;" who, when he "was led as a lamb to the slaughter, as a sheep before the shearers is dumb so he opened not his mouth." He prefers peace in many cases to the maintenance of his own character, and always to the mere self-complacency arising from a triumph over his antagonist. He is such a lover of peace, that he will maintain it though he should be severely censured for his quietness. As a subject he is peaceable and submissive, for he has been taught by his religion the duty of subordination to government; and as the father of a family, he promotes peace by the order which he has established in it. The regularity and punctuality which he enforces, and of which he is himself an example, remove many occasions of ill-humour and strife among the members of his household.

Such is the plan which he pursues: having gained, through the grace of God, the mastery over his own tempers, he is endeavouring to subdue the evil spirit of others, and labours daily to bring all men to love one another.

War and discord are his aversion. A national war he will be slow to encourage or to justify, though he will unite in it, when it seems necessary to self-defence, on the same ground on which he would endeavour to repel an attack on his person or property.

Above all, he will be uniformly careful to promote peace in matters of religion. "The wisdom which is from above," indeed, "is first pure and then peaceable." After looking well therefore, in the first place, to the purity of Religion, he will next consider how he may best promote Christian unity and concord. He will rate highly the importance of preserving peace in the Church of God, and will be very fearful of creating schisms or needless separations. He will be no eager champion for some little differences of opinion; no captious observer of the trifling errors of his pastor; no self-conceited and hasty censurer of the more sober piety of his neighbour. He will often recollect those sayings of Christ and his Apostles: "The kingdom of God cometh not with observation." "By this

shall all men know that ye are my disciples, if ye have love one towards another." "Love is of God, whosoever loveth is born of God; whosoever loveth not, hath not seen God, neither known him." "For while one saith I am of Paul, and another I am of Apollos, and another I am of Cephas, are ye not carnal?" "Finally, my brethren, be ye all of one mind, and have compassion one of another." "Live in peace, and the God of peace shall be with you." Edification, as he knows, is best promoted amidst the peace and quiet of the Church. It is not sown amidst the noisy disputation and virulent invectives of angry and contending parties. "For the fruit of righteousness is sown in peace of them that make peace."

S. P.

---

To the Editor of the Christian Observer.

SIR,

As you have given my short account of the late venerable Swartz, who, as all your readers know, was employed as a missionary by the Society in Bartlett's Buildings, a place in the Christian Observer; I send you some extracts from his letters to a gentleman and lady his intimate friends.

In such familiar correspondence we look not for original sentiment or elaborate composition. Letters of sincere Christian friendship exhibit, usually, more of the affections of the heart than the efforts of the intellect; and are, therefore, well calculated to give correct views of their author's true character and principles. Amidst the distracting religious schemes and opinions which prevail *in* the Church as well as *out* of it, it is of importance to know, what doctrines and views in religion were held to be absolutely and eminently essential by so pious, disinterested, upright a character, in a region where he subscribed to no established system, and struggled with no competition; what were the doctrines and principles which actuated him through the course of so long and laborious a ministry; and whence he derived those ardent hopes and strong consolations by which he was animated through life, and supported in sickness and death. It will be highly gratifying to all truly enlightened members of the Church of England to find, that those great scriptural truths, the fall and depravity of the human race—justification by faith—and the renewal of our hearts by the Holy Spirit, are not more the fundamental articles of their creed, than they were of that of this illustrious confessor.

*York.* PHILOCHRISTOS.

---

*Tanjore, July* 10, 1784.

MY DEAR FRIENDS,

I HAVE been prevented by illness from having the pleasure of addressing you sooner. I can hardly describe to you the nature of my weakness. I felt no pain, but such a relaxation in my frame, that speaking, walking, &c. fatigued me greatly. This I felt during April and May. When we were favoured with some refreshing showers, I felt myself a little better. I could not write before, because my hand shook so that I could not use my pen. But enough of this: age comes upon me, therefore I have no reason to wonder at weakness. If the mind be sound, all is well, the rest we shall quit when we enter into the grave. That will cure all our bodily indispositions. On this subject I meditate frequently. And, oh! may God grant me grace to do it more effectually, that I may number my (perhaps very few) days. Eternity is an awful subject, which should be continually in our mind.

I know, I feel, that I have no righteousness of my own, whereon I would dare to depend for eternal happiness. If God should enter into judgment with me, what would become of me! But blessed, for ever blessed be the adorable mercy of God, which has provided a sure place of refuge for guilty man. The atonement of Jesus Christ is the foundation of my hope, peace, life, and happiness. Though I am covered all over with sin, the blood of Jesus cleanseth me from all mine iniquities, and sets my heart at rest. Though I am a blind corrupted creature, the spirit of Jesus enlighteneth, cheereth, and strengtheneth us to abominate all sin, and to renounce the lusts of the world and the flesh. Though the day of judgment is approaching, the love of God comforts us

so far as to have boldness to appear before our judge; not as if we were innocent creatures, but because we are pardoned, washed, and cleansed in the blood of Christ. Oh! my dear friends, an interest in the atonement of Christ, and a participation in the graces of the Spirit—these constitute a Christian. These cheer and strengthen the heart. These glorify God. These entitle and qualify us for heaven. Let us daily, therefore, come before God through the blessed Jesus. But let us at the same time not neglect the second point, viz. our sanctification. Our time is short.—Within some days I have sojourned in this country 34 years. The end of my journey is, even according to the course of nature, near. May I not flag. May my last days be my best Farewell! May grace, peace, and divine mercy, follow you at all times.

I am, my dear Friends,
Your affectionate friend and servant,

C. F. SWARTZ.

---

*Tanjore, Dec. 30, 1784.*

DEAR FRIENDS,

JOHN Kohlhoff told me that he had written to you. I was sorry that I had not added some lines to his letter. At present, I am so far established in health, that my labour is rather delightful than troublesome to me, which was not the case in April and May. May God, who has bestowed so many thousand blessings on me a poor sinner, grant that the last days of my life may be well spent, that I may finish my course with peace, if not with joy.

We are not only allowed indeed, but we are commanded to REJOICE in the Lord. No joy has so good and firm a foundation as that which is to be found in the Lord, who has bought us, and in whom we are blessed with all spiritual blessings. But whoever wishes to rejoice in the blessings purchased for us by Jesus Christ, must be IN him, intimately united to him by faith, renouncing sin and all the false pleasures of the world. This true union and communion with Christ is the source of joy, the only source. Hence will follow a willingness to love, obey, and glorify him as long as we live. But if, instead of trusting in Christ and in his consummate atonement, we rely on our own virtue, and consequently try to stand upon our own foundation, we shall never enjoy one moment's true peace of mind. Our virtue and holiness are and ever will be imperfect; we shall therefore, always have reason to confess before God: If thou wilt mark in my thoughts, designs, and intentions, what is amiss, Lord, who shall stand before thee? Let us, therefore, seek for pardon, peace, and joy in Jesus; and having found them, let us be grateful and obedient. But though we should be as holy as any of the Apostles, let us beware lest we put our confidence in any thing except the sufferings and atoning death of Jesus Christ.

In this fundamental article of true Christianity, I like none more than good Bishop Beveridge. He forgets not to raise the superstructure of a holy life, but he lays first the foundation in a true and lively trust in Christ, after the example of Paul—read Philippians iii. &c. In the explanation of holiness, Archbishop Tillotson is excellent; but he does not so well, so clearly, establish the foundation as Beveridge, and, more particularly, as the first Reformers.

As to the Malabar church, which I have been building in the suburbs, General Munro encouraged me, by giving me 50 pagodas. But when I found that the stones which I needed for the foundation cost 25 pagodas, without chunam, I thought I should soon stop my mill for want of water. But the Rajah having given me some golden clothes from the time of Lord Pigott's arrival, lately, when the General was here, I took them to the merchants, who, to my most agreeable surprise, valued them at 136 pagodas, so that I could prosecute my plan without interruption. I hope that God, who has so graciously furnished me with the means of building a house of prayer, will fill it also with spiritual children, to the praise of his name. He is strong who has promised us such glorious things. Read for that purpose my favourite chapter of Isaiah, chap. xlix. ver. 4, 5, 6, 7—18, 19, 20. I cheerfully believe that God will build the waste places of this country. But should it be done after we are laid in the grave,

what harm? This country is covered with thorns; let us plough and sow good seed, and entreat the Lord to make it spring up. Our labour in the Lord, in his cause, and for his glory, will not be in vain.

I am constantly, dear friends,
Your obedient humble servant,
C. F. SWARTZ.

---

*Tanjore, July, 1783.*

MY DEAR FRIENDS,

I AM just come home from taking my farewell of Mrs. ——. In human probability I have seen her for the last time in this world. She has had her share of sorrow. May we meet in a blessed eternity, where sin and sorrow cannot afflict us any more. As there is sin in this world, there is and must of course be sorrow; nor have we any reason to complain, since sorrow, if well managed, will produce excellent effects. Few men, unacquainted with grief, have come to a lively knowledge of themselves and their corruptions; and if so, how could they in earnest apply to Jesus Christ the Redeemer, hungering and thirsting after his righteousness? how could they fervently pray for pardon, or for the grace of the Holy Spirit? In short, I believe every sincere Christian will confess with David, "before I was afflicted I went astray, but now I keep thy commandments." If then sorrow and affliction are our medicines, let us take from the hand of the Lord the cup of salvation, and call upon his name to make it effectual to our good. On these and such like meditations you, jointly with Mrs. ——, will dwell, and comfort yourselves with the prospects of a better world. They are frequently my thoughts, particularly as I am so near my end. I am not sick. I go through the course of my duties; but when alone I groan a little, but I hope without murmuring. The 17th of this month I finish my 38th year of pilgrimage in this country, as I arrived July 17, 1750. How many thousand benefits have I received from a merciful God! How grateful ought I to have been! But, alas! I must say: "Forgive, forgive all my multiplied iniquities, for the sake of Jesus Christ."

Whether I shall write again is uncertain. One thing only is certain, that we must die. But if we die in the Lord, united to Jesus Christ, being interested in his atonement, and renewed at least in some degree by his spirit, and having a well grounded hope of everlasting life, all is well. Death has lost his sting, i. e. his power to hurt us. Oh, blessed eternity! There I hope to sing the praises of God and our Redeemer with you. Till then let us fight the good fight of faith, laying hold on eternal life, till we enjoy it.

Remember me to —— and ——; and tell them I wish to be with them in the house of my heavenly Father. I am now on the brink of eternity. Oh! when shall I see God and praise him for ever! When shall I be perfectly wise, holy, and happy! When shall I live for ever!

I am sincerely, to the last breath of my life,

Dear Friends,
Your most obedient humble servant,
C. F. SWARTZ.

---

For the Christian Observer.

## ON REPROOF.

AMONG the duties which we owe to one another, there is none, perhaps, wherein we are generally more deficient, than in pointing out to our friends and acquaintance those things in their temper or conduct, for which we condemn them. I speak not of the grosser violations of duty and decency observable in the conduct of irreligious men; but of such defects and improprieties as, though they be not of a nature to induce us to forego the society of those in whom we perceive them, are, nevertheless, justly considered as sinful and reprehensible.

Such faults are frequently found to exist in one who possesses at the same time some entertaining faculty. Vanity or inconsideration, for instance, may be visible in his conversation; but it is his misfortune to discover, that he can, at any time, call forth the admiration

of others. When he enters into company he scarcely takes his seat, before he prepares to exhibit the talent for which he has been admired. He knows what is expected from him. He comes forward, to shew that his store of pleasantry or wit is not exhausted, with some quaint allusion or humorous narrative, which is greatly applauded, though perhaps it may be neither judicious, nor instructive, nor very charitable.

Possibly there sits in one corner of the room a penetrating observer of what passes; one who perceives the shallowness of what has been so admired, the vanity of him who said it, and the danger he incurs by his being constantly tempted to display a quality certainly not of the most useful, though it be of an amusing kind. Yet no one warns this poor man of his danger. Even our discerning friend in the corner does not mention it to *him*. To *another*, indeed, whom he may discover to have noticed the same fault, he will speak of it freely. These two may never meet without expressing to each other their opinion of this man's character, and their concern for his welfare. But what benefit will he derive from this discussion, which never reaches his ears? How shall he avoid dangers which are not pointed out to him? He hears nothing but what tends to inflate and deceive him. The injudicious many applaud, the discerning few are silent; and the man carries that fault with him to his grave, which a tender and faithful reprover might have led him to correct.

It does not seem to be impressed with sufficient weight on the minds of the generality of Christians, that we are bound by the law of charity, as well as by an express precept, not to *suffer sin upon our neighbour*. Lev. xix. 17. Wherever we observe it, there we are to endeavour to remove it. To suffer it to remain, seems by this command to be no less forbidden, than to be the cause of its existence.

It is with respect to those smaller faults, which are considered, though improperly, rather as inconsistencies than immoralities, that it is particularly incumbent on Christians to be observant of this rule. Gross vice a man is almost certain of hearing condemned. But he is not equally likely to be told of those less flagrant deviations from Christian practice, which do not affect society or injure decorum, but which ought to be reprobated as inconsistent with genuine piety.

In many who profess a regard to religion, and who are, perhaps, sincere in that profession, may be observed circumstances which indicate a want of seriousness, a littleness of mind, an undue attachment to the world, or a desire of distinction. They make an ostentatious display, for instance, of some faculty or acquirement. They indulge in the article of dress beyond what the state of life in which they are placed will justify; they neglect some obvious duty; or they manifest an unreasonable aptness to take affront. The faults are seen and condemned as unworthy of men professing themselves the disciples of Jesus Christ. But who tells them of this? Who ventures even to hint to them that such things indicate an unsound profession, a mind but little employed in endeavouring to know "*what the Lord requires.*" No; instead of thus endeavouring to do them good, they are ranked in the secondary order of Christians, and there they are left.

When we consider, therefore, how rarely, even among the best of our acquaintance, a wise, delicate, and faithful reprover is to be found; we ought greatly to value any one who, rising above the ordinary level in this point, shews himself more concerned to do us good, than to obtain our favour. How ready should we be to encourage such a man in the execution of his painful task; to invite his admonitions; and to value an hour of his conversation beyond months and years spent among those who, though they can see a thousand faults in us, will not tell us of one.

This want of faithful monitors ought also to teach us another lesson. It should lead us to be much employed in examining our hearts and lives by the word of God; as it is perhaps, (if

I may use the expression) the only chance we have of knowing ourselves. In a word, we should endeavour to do without a monitor; it being highly probable, that among all our acquaintance, not one will ever take that office upon him. It is indeed a very difficult office; and they who are best qualified to discharge it, are by their very qualifications rendered averse to enter on its duties. On every account, therefore, it is our interest to keep a watchful eye upon ourselves; to make every day's behaviour pass in review before us; and bearing in mind how apt we are to be too favourable to ourselves, and how greatly our hearts may deceive us in appreciating our own motives and actions: we should accompany self-inspection with earnest prayer to God, that he would be pleased to grant unto us his Holy Spirit, whose office it is both to convince and to reprove us. He who fears to do evil, and is at all aware of the deceitfulness of the human heart, will see the necessity of using the Psalmist's prayer. "Search me, O God, and know my heart: try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

VIATOR.

---

To the Editor of the Christian Observer.

SIR,

A CORRESPONDENT of yours, in your Magazine for April, 1802, p. 234, who signs himself "E. MINIMIS," requests any of your numerous readers to "direct him to a tract *exposing the errors of the Romish faith*,' which he desires may possess the qualification of being "easily understood by a person whom the superstitions of that Church have prevented from being acquainted with the BOOK OF LIFE." It surprises me not a little that two months should have elapsed, and not one of the numerous learned, able, and zealous ministers of the Established Church should yet have replied to your Correspondent's request: but as that is the case, allow me to take this opportunity of doing it.

In the year 1786, a small tract was republished by *Messrs. Rivingtons*, in *St. Paul's Church Yard*, with the title, "*Friendly and seasonable Advice to the Roman Catholics of England;*" which was originally published "in the year 1674, without the author's name, and with few of the quotations," which afterwards were added to it. This little piece was written by *Doctor Thomas Comber, Dean of Durham* at the time above-mentioned; and some account of it may be seen in "*Memoirs*, &c *of Dr.* THOMAS COMBER, D. D. *sometime Dean of Durham*, &c." published by *Messrs. Richardsons*, Royal Exchange, in 1799, pp. 73—81 inclusive. The tract itself may be had of *Messrs. Rivingtons*, as a considerable part of the impression of 1786 remained unsold a short time ago.

The size of the tract above-mentioned is small; the style, as the Author with great truth remarks, "as mild as the matter would allow, and can give offence to none;" and "the particulars," he justly adds, "are *so plain*, and *so fully proved* more at large by others, that he resolves not to *dispute*, but in pure charity to *advise* the Roman Catholics not to resist apparent truth and reason, having no worse intentions towards them than *to set them into the best way to heaven.*" I shall only add, Sir, that the history of the corruptions of the Romish Church are given in this little piece in a very masterly manner: the repugnance of them to the Sacred Scriptures is proved from *the confessions of the writers of the Romish persuasion themselves*, a testimony in this case indisputable; and such a strain of candour, mildness, and affectionate persuasion, runs through the whole performance, as must needs very greatly recommend it to readers of every persuasion.

By the careful and very attentive perusal of this little piece, (and it well deserves a most serious perusal by *all men*) every *Roman Catholic* who is not totally bigotted to his religion, and blind to all conviction, must, I think, be persuaded of the errors of his faith; and every *sincere Protestant*, and *true son of the Church of England*, must be confirmed in his religion.

I remain, Sir,
Your very obedient humble servant,*
ANTI-PAPA.

*July* 8, 1802.

We have to thank the writer of the above letter for an explanation of the Burial Service, in answer to C. S. The book from which it is extracted, he states to be "A Companion to the Temple," &c. by Dr T. Comber, printed first in 1672. As it may be obtained without much difficulty, and as we have already published a solution of C. S.'s doubts, we shall content ourselves with referring to the work of Dr. Comber, which seems, as far as we can judge from the extract, to be well-deserving of a perusal.

EDITOR.

---

To the Editor of the Christian Observer.

SIR,

On the subject of the Burial Service I beg leave to observe, that a pious and respectable Dignitary of our Church (lately deceased) once told me, that if any one of his parishioners was to die by his own hands, he should pay no regard to a Coroner's warrant, and should neither himself give Christian burial to the body, nor suffer another clergyman to do it at his Church; and that not the Coroner's warrant, but the Rubrick (which is established by law, and which makes no distinction in cases of insanity, real or pretended) is the rule which the clergy are to abide by. I am well acquainted with a clergyman, who, in two instances of this kind, which have fallen out in his parish, rather than offend or grieve the surviving relatives, read *part* of the service, omitting several expressions in the prayers at the grave. This gentleman was at much too great a distance to consult his diocesan in time. I have also known instances of clergymen refusing altogether to give Christian burial in such cases, notwithstanding a verdict of insanity. I should be glad to know what right a Coroner has to lay his commands on the clergy, on these or on any other occasions, and especially when his mandate is directly contrary to an express Rubrick? In some Counties the Coroner's certificate is more *modest*, and runs only in the form of a *permission* to let the body of such a one be buried, an inquest having been taken, &c.

O.

*June* 24, 1802.

* A book was published by Rivingtons, in 1796, entitled "A Brief Confutation of the Errors of the Church of Rome, extracted from Abp. Secker's Five Sermons against Popery, and published for the use of the diocese of Chester, by the Right Rev. Bielby Porteus, Bishop of that diocese," which furnishes a safe antidote against the evils of Popery.

EDITOR.

---

To the Editor of the Christian Observer.

SIR,

In the First Volume of Bishop Kidder's Demonstration of the Messias, p. 236, is the following passage—"*The Prayer* (*John* xvii.) *by which Christ consecrated himself unto his death, is like unto that which the Jewish High Priest used, when he consecrated or offered up the victims of the Day of Expiation before the altar.*" I wish to inquire if any of your readers, who are skilled in Jewish antiquities, are acquainted with any copy or account of the Prayer referred to? Such an allusion to the Disciples, accustomed to the Jewish ritual, must (after our Lord's death had taken place) have been very affecting as well as instructive; and even to us, any historical information on the subject may contribute to increase the devotion and instruction with which we read a Prayer, the most weighty and powerful ever spoken on this earth, and whose full meaning, like its effects, lie far beyond our present apprehension.

I am, Sir,
Respectfully yours,
C. L.

*June*, 1802.

## MISCELLANEOUS.

To the Editor of the Christian Observer.

SIR,

As you have published a letter of the late Bishop Horne's, in your third Number, I enclose you another, written in the same year, to the late Dr. Berkeley, before he was in orders, and which I think must prove acceptable to all

admirers of true religion and Bishop Horne.

I am, &c. H. G.

---

*Mag. Coll. Oxon, May* 10, 1755.

MY DEAREST GEORGE,

It was with great pleasure that I set my eyes on your hand-writing, and with no less do I now take up the pen to have some conversation with you upon paper, which is very sweet and comfortable, when we are prevented from having it face to face. Without this, the hurry about us, and constant succession of fresh objects, insensibly deface the image of an absent friend in our hearts, (such is our weakness and frailty) in spite of all our endeavours to the contrary. How lamentably would this be the case with regard to our best friend, our absent Lord and Master, were it not for those *letters* full of love, the Holy Scriptures, which come *directed* to every soul, though so few take the trouble to *open the seals* and *read* them. As he has been pleased (blessed be his holy name for it) to lead us to a knowledge of them, we should be taking all opportunities of comforting and encouraging one another in this our pilgrimage through the land of the dead to *the land of the living*. When we cannot do it by talking, we must do it by writing. And those can never want a subject to write upon, who have an interest in him, and are concerned in the increase of his kingdom: who, as members of the same body, have an intimate fellow feeling, and all suffer or rejoice for the loss or recovery of a limb.—Archdeacon Hamilton I know well, and am happy in calling him my *old* friend and companion. He is A CHRISTIAN in *head* and *heart*, the one *enlightened* with *knowledge*, the other *warm* with *love;* equally removed from a *dead profession* and a *groundless enthusiasm*, the two baneful plagues of this (I am afraid I must say *falling*) church. The news of his recovery, since attested by a kind and most excellent letter from himself, we receive with great joy. He comes forth like *gold* tried and brightened in the *furnace* of sorrow and adversity, to *enrich* many with the *riches* of grace, the *treasures* of wisdom and knowledge, *hid* in Christ, and *manifested* by the *preaching* of the Gospel of God. I rejoice to hear you have other faithful labourers on that side the water, which confirms to us the truth of that divine maxim, that God will never leave himself without witness. There is always a *call*, if men had but *ears to hear*, which nothing but *grace* can furnish them with —"The *hearing ear*, and the *seeing eye*, the *Lord* hath made both of them." I shall be glad to hear how Dr. Ellis goes on, and whether he *builds up*, as well as he *pulls down*. You surprise me much with the account of Bishop Brown being an admirer of *Hutchinson*. Let us hear a little of your confab together, and how that matter stands When you see young Mrs. Brown, present my compliments *in taste*, as likewise to the other sister, good Mrs. *Breviter*, a near relation of Mrs. *Quickly*, of facetious memory. You mention nothing of Mr. Auchmuty, an old friend of mine, at Edmund Hall, son, I think, of the late Dean of Armagh. If he be in Dublin's own self touch him up. He *knows* the truth, but I am afraid SLEEPETH. Give him a jog, or so.

Now for a dash of Oxford news. The plantation at Christ Church thrives and flourishes. Little Charles by going to a play, (the *Conscious Lovers*, I think) and scampering from hence again upon our friend Pie-ball, to dance upon his brother's birthnight, has pretty well got off the imputation of *methodism*, and things are quiet. I intend to exist with him often in a *paradisiacal* way, in the neighbourhood of the Wheat Sheaf, the prettiest retirement from the noise and hurry of the world that I know. That most excellent youth, *ille noster*, is much better in *mind* and *body*, having taken our advice concerning *the nature, use, and advantage*, of an *able bodied servitor*, to assist in the *education* of the Mr. Le W—s, men more *famous* than they are likely to be *useful*, in their generations. I have spent two or three evenings with Dr. Patten, in whose manner and conversation the spirit of Christianity breathes as strong as ever I saw it. He is quite a spiritual man, and has imbibed Law's *piety* without his *whims*. We have had a pretty translation of Psalm cvii. from Ben. Wheeler of Trinity, occasioned by reading Romaine. So

that you see we are putting on עזי אמה.

Going last Sunday evening to call upon Glass, I found him and Charles Poyntz, instead of flaunting in our carnival walks, sitting together over the cordial Bishop Hall! How acceptable to God are such young converts! It brought to my mind a sweet passage in THE Song; "I went down into the *garden*, to see the *fruits* of the *valley*, to see whether the *vine flourished* and the *pomegranates budded*."

And now, my dear friend, what shall I say more! It has pleased God to bring *you* up to an early piety, under the best of fathers, an ornament and honour to the Christian Church, to keep you steady in the *communion*, *doctrine*, and *discipline* of that church, committed to the saints by Jesus Christ, the glorious head of it; to lead you, to *those living fountains of waters*, the Holy Scriptures, which to so many are indeed *a fountain sealed*, and not to be *opened* but by the *keys of David*, so graciously put into *our* hands; to give you a noble courage, undaunted presence of mind, and great readiness of speech; and thus furnished, to throw you into a large acquaintance amongst the heads and rulers of our disordered affairs. Gird close, therefore, the armour of God, pray earnestly for the *wisdom* of the Spirit to *direct*, and His almighty *power* to *strengthen* you; thus go forth in the name of Jesus Christ, the conqueror of sin, death, and hell, and—*the Lord prosper you, I wish you good luck in the name of the Lord.* And oh! in your prayers to the throne of grace, remember one, whose ardent desire it is, by giving you any assistance in his power, to prove himself

Your sincere and affectionate brother in the faith of Christ,

G. HORNE.

Love to the Archdeacon, who shall hear soon from me. I am just told there is an *apology* come out for the *clergy* against *Romaine*. If we can once make them *talk* we shall do. *The dumb spake and the people wondered!*

*To George Berkeley, Esq.*
*Mary Street, Dublin.*

To the Christian Observer.

*Extract from the Appendix to the Rev. Legh Richmond's Sermon on the sin of cruelty to the Brute Creation.**

THE Author, thinking it might farther promote the design and wishes of the institutor of the foregoing lecture, has added a few extracts and remarks on cruelties practised upon animals, in the hope that some into whose hands this tract shall fall, may be more strongly impressed with a sense of the sinfulness of many habits and recreations too commonly tolerated amongst us. It is a certain fact, that this subject is by no means generally viewed in that light, which in the present state of civilization and religion, we have a right to expect. Cruelty to dumb animals, though avowedly disgusting to all persons of feeling, and as such not unfrequently censured, yet through the neglect of considering it in a truly scriptural manner, and thereby establishing an abiding principle of action, it is for the most part treated too much as a matter of indifference. Hence few, notwithstanding the abhorrence with which they may turn from particularly gross instances of inhumanity in others, are themselves free from the guilt of much unnecessary and thoughtless, nay often wilful cruelty towards some or other part of the brute creation. But having once proved from the word of God, that every wanton abuse of the living creatures, is sin, let no one who reverences the Scriptures presume to screen his offence by saying that the sin is little. Can there be such a thing as a *little* sin, when that sin is committed in defiance of the most high and great God, "the Holy ONE that inhabiteth eternity?" Can any wilful sin be *little* in the sight of him "that hateth all iniquity," and "chargeth his very angels with folly?"

The public attention was excited about two years ago by the introduction of a bill into parliament, for the purpose of suppressing the abominable practice of Bull-baiting. The benevolent promoter of the measure had the thanks and good wishes of every individual who had any concern either for the morals of the lower classes, or the comfort and

* See Christian Observer, No. VII. p. 452.

happiness of the brute creation. But, strange to relate, the eloquence of a very able and ingenious speaker was powerfully exerted in opposition to this simple and unexceptionable proposal of humanity; and I am grieved to add, that eloquence so successfully prevailed, that the bill was rejected. Much was then said, and has been elsewhere said and written on the impropriety of curtailing or interfering with the recreations of the lower orders of the people. It is truly astonishing that there should ever be any difference of opinion on such a subject amongst the wise and good. Whenever it becomes apparent that the tendency of any public amusement or recreation is to excite or cherish the worst and most dangerous passions of the mind; to corrupt those that are quiet and sober-minded; to encourage irregularities of conduct or desire; to harden the heart against the feelings of humanity and under the pernicious plea of innocent pastime, to assemble crowds together and promote the practice or love of riot and disorder: such meetings and recreations, under whatever name they may pass, are odious stains on the national character, and fatal hinderances to the rise and progress of religion, either among the higher or lower classes of the community. Recreations should be really proved to be harmless in a conscientious and Christian point of view, before any *conscientious Christian* ought to sanction and approve them. What an opinion then are we to form of those amusements, whose very foundation is laid in barbarity and bloodshed? and where mobs are collected together to riot and feast in the unrestrained indulgence of a cruel appetite? Such practices are much better calculated for training up men to be partakers in the bloody rites of Moloch, than disciples of a merciful and benevolent Saviour. They ought therefore, in every place and in every variety of appearance they may assume, to be discouraged and suppressed as nuseries of vice, corruption, and impiety. As some specimen of the effects likely to be derived to the disposition and morals of the people from the rejection of the above-named bill, let the following circumstance, which occurred on the 5th of November last, at Bury St. Edmund's, be contemplated with the horror and indignation which it so abundantly deserves. "While a mob of *Christian savages* were indulging themselves in the inhuman amusement of baiting a bull, the poor animal, (which was, by nature, perfectly gentle, but which had been privately baited in the morning, and goaded with sharp instruments, in order to render him furious enough for public exhibition) although tied down with ropes, in his agony and rage, (baited as he was by dogs, and gored by brutes in the shape of men) burst from his fetters, to the great terror of his tormentors, and the no small danger of the peaceable inhabitants of the place. After this, the poor beast was doomed to be a victim of still greater barbarity, of fresh tortures inflicted: he was entangled again with ropes, and horrible, monstrous to relate! his hoofs were cut off and he again baited, while he had to defend himself on his mangled bleeding stumps!"

It has been the endeavour of the foregoing discourse to prove, that wanton cruelty towards brute animals, is incompatible with real Christianity; the inference is obvious; those whose cruel, implacable, and unmerciful dispositions seek their recreation in beholding the pangs and sufferings of contending animals, *are not Christians*. "The truly religious man," says the Rev. Mr. Daubeny, "cannot fail to be a strictly moral man: nor is it possible, that any real disciple of the meek and compassionate Jesus, can be unpossessed of a merciful disposition. He may deceive himself indeed, as too many are accustomed to do; by fancying that by his admission into the Church of Christ, and by his attendance on its services, he becomes of course what the religion of the Gospel was designed to make him. But Christians, like trees, are to be known by their fruits. Should that natural stock, which has been grafted into Christ, for the purpose of its being enabled to bring forth good fruit, continue to yield that sour and refuse produce which belongs only to its wild and uncultivated state, the graft, we may depend upon it, has taken no effect." "Should he find in himself an inclina-

tion to be cruel, implacable, unmerciful, he has not studied in the school of Christ, but in that of the world; and therefore with the world he must expect to perish."—*Sermon on Cruelty to dumb Animals.*

Nothing is more common or more disgusting to humanity, than the accounts of wagers laid on forced and violent exertions of horses and other animals: let the following instance, taken from a newspaper a few months since, stand for an example: "Some brutes, in human shape, at Harlowbush fair, engaged a poney, about twelve hands high, to run an hundred miles in twelve hours. The little animal went sixty miles in six hours, but at the eightieth mile, it broke its heart, and fell down dead."

The many cruel practices exercised towards animals intended for food, ought not to pass unnoticed. The unfeeling barbarities of butchers and drovers in their treatment of different kinds of beasts designed for slaughter, are dreadful to be conceived. The flaying of eels alive, when a single blow, properly given, will instantly kill them, is a well known instance of deliberate cruelty. Much needless torture is practised in depriving shell-fish of life, as oysters, crabs, and lobsters. That exquisite refinement of epicurism and barbarity, the crimping of fish alive, cannot be reprobated in too strong language. Many other cases might be mentioned, and if every reader would try to make a catalogue of all the instances of unnecessary and wanton cruelty in killing animals for the purposes of food, which he recollects to have seen or heard of, it will probably tend much to excite his indignation and soften his heart.

The inhuman methods which are necessarily employed in order to teach various beasts and birds to perform unnatural and strange feats of sagacity and agility, by way of public exhibition, ought to weigh with every man of feeling, sufficiently to prevent his encouragement of any such useless and unwarrantable sights. This is, surely, one of the most wanton abuses of our dominion over the animal race. The same may be said of every mutilation of the ears and tails of horses, under the absurd and indefensible plea of improving their outward appearance.

The inhabitants of the city of Bath have no need to be reminded of the scenes of barbarity which are daily exhibited towards those wretched droves of horses and asses which carry coals about their streets, and are made the victims of so much brutal treatment from their unfeeling drivers. It is a pity that in a place so justly famed for its charities of the higher order, something cannot be done to remedy the suffering of these poor creatures likewise.

Too much cannot be said on this subject to all those, whether parents or instructers, who have the care of children; they should watch them very narrowly to prevent their treating insects, birds, or any other animal, with the smallest degree of inhumanity: they should be taught from the first to make the feelings of the creatures their own, and every possible means be employed to interest their earliest affections in the cause of tenderness and mercy on scriptural grounds. To boys in particular, that fundamental source of future cruelty of temper, the robbing birds of their nests for amusement, should be represented in its own true and hateful colours. It was very emphatically said by a writer of the last century but one—"The cruel parent that would encourage his child to deprive a poor bird of her young brood, right well deserveth to have his own nest robbed, and to become childless." For many other instances of cruelty to animals, judiciously selected and feelingly commented upon, the reader may consult *Young's Essay on Humanity.*

In order to place the sin of wilful cruelty to animals, and the baneful tendency of an attachment to cruel sports and diversions, in an impressive and solemn point of view, I will conclude this black catalogue of barbarities, with the relation of a circumstance which took place on April 4, 1789; it has already appeared several times in print, and I find, upon actual inquiry, that the fact is indisputably true. It may serve instead of whole volumes written against cock-fighting, and all other such unjustifiable and inhuman practices.—"A

Esq was a young man of large fortune; and in the splendour of his carriages and horses equalled by few country gentlemen. His table was marked for hospitality, and his behaviour courteous and polished. But Mr. A had a strong partiality for the diversion of cock-fighting; and had a favourite cock upon which he had won many profitable matches. The last bet he laid upon his bird he lost; which so enraged him, that he had the wretched animal tied to a spit, and roasted alive before a large fire. The screams of the tortured bird were so affecting, that some gentlemen who were present attempted to interfere; which so exasperated Mr. A. that he seized a bar of iron, and with the most furious anger declared, that he would kill the first man that interposed to save the cock: but, in the midst of his passionate exclamations and threats, most awful to relate, he fell down dead upon the spot!"

"Doubtless there is a God that judgeth the earth." O! then, "let me die the death of the righteous, and let my last end be like unto his." Ps. lviii. Numb. xxiii.

---

To the Editor of the Christian Observer.

SIR,

I PERCEIVE that your Correspondent T. C. (See No. 7. p. 433,) complains of an expression used in a paper which I transmitted to you, and which you inserted in your Publication for the month of May. After relating a story respecting an agent of the French government, who, in his choice of a sound Jacobin, regarded not the principles of the man, but merely the strength of passions which he possessed; I took occasion to observe, that hence it seems to follow, "*not merely that a Jacobin is a man of strong passions, but also that every man of strong passions is a Jacobin.*" To this expression your Correspondent T. C. objects. He observes, that "if a man possesses *strong passions*, and applies those affections of the mind to *good purposes*, he is the farthest possible removed, in his apprehension, from a Jacobin."

It is not the object of this letter to defend the exact propriety of the terms which I have used, since in doing so, I should be maintaining a controversy which would be chiefly verbal. I will, however, remark, that by "strong passions," as indeed my subsequent observations sufficiently prove, I certainly meant those ill-governed passions which often transport a man into unjustifiable warmth, and not those passions which, though strong by nature, have been rendered submissive to the dictates of calm and sober reason; or to use a scriptural expression, "have been brought into captivity to the obedience of Christ."

I was, perhaps, led into some little ambiguity of terms by the desire of translating briefly into English the following question, which I represented the French agent as having asked—"*A t' il des passions?*" A question which I rendered thus—"Is he a man of strong passions?" If I had said—"Is he a man of *fierce* passions," or "of passions strong by nature, as well as strong in consequence of their having been uncontrolled," the passage in question, as well as the remarks founded on it, would perhaps have been less objected to by your correspondent.

I proceeded in the same laconic, and possibly, therefore, somewhat inaccurate manner to observe, that I hoped the Christian Observer would attend to the lesson taught by my anecdote, and would deem Christian gentleness and candour, to be signs both of loyalty and orthodoxy, and an "*ungoverned temper*, to be a symptom of disaffection both to Church and State."

On this last point, which your respectable correspondent, T. C. seems also to dispute, I wish to add a few observations. The question is important, and it is by no means of a merely verbal nature.

I conceive, Sir, the corruption of our nature to consist much in the violence or the insubordination, as I will now term it, of the passions; and this violence or insubordination, I affirm, therefore, to be the great source of evils both in Church and State. Let me explain myself—and first as to the

State. A Jacobin is commonly one whose passions have been excited in consequence of his feeling too strongly some real or supposed injury inflicted by the government. The task of ruling a great nation is at all times difficult. Even right measures will, in the eye of some persons, appear wrong, for they are liable to much misrepresentation: they are above the capacities of some, and though ever so clearly expedient on the balance of opposite arguments, still there may be a few sound reasons against them. Moreover, since all rulers are men, the measures of the best government will not be uniformly right. It is necessary to look to the general good which the ruling powers may diffuse, or rather indeed to the extensive evil which they may prevent, and not merely to the particular errors into which they may fall; in order to avoid temptations to disaffection. Now the man of strong passions naturally kindles into wrath at the contemplation of each individual act of government which he disapproves; and he is apt to deem a slight fault a sufficient ground for the dismission of a minister, or for a change even in a constitution. Jacobin *principles*, as they are termed, are for the most part the effect of jacobin passions. Violent ambition, rage, envy, and discontent, suggest to the mind those new and plausible theories of government, the adoption of which implies the downfal of the existing authorities. It was in this manner that the theory of "the sacred right and duty of insurrection," as well as of "universal suffrage, and of "the rights of man," was generated in France. It was thus that the same principle gained ground among the populace in Ireland. The lower Irish have strong passions, and they had a few men, either of deep designs or of equally ungoverned tempers, who headed their insurrection. To the abundance of strong passions existing in our metropolis, and in some of our manufacturing towns, where one man easily inflames another, is owing that degree of favourable reception which Jacobinism met with even under our mild and happy constitution.

But I shall apply my observation also to the subject of religion; and in doing this I cannot take a better course than that of referring freely to the Scriptures on the point in question. We there find that meekness was the chief characteristic of the great author of our religion. "He was led as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth:" "Take my yoke upon you," said he, "and learn of me, for I am meek and lowly in heart." It is to the meek, the humble, and the poor in spirit, and to these alone, that divine illumination and the communication of the real knowledge of Christianity, are promised. "The meek will he guide in judgment, the meek will he teach his way." He that hateth his brother, is in darkness even until now." When the Apostles grew angry, and were ready either to strike with the sword, or to call down fire from heaven upon the adversaries of Christ,—"Ye know not," said their meek and peaceable master, "what spirit ye are of; my kingdom is not of this world" And if the person of Christ was not to be defended by violent means, neither was his Gospel to be propagated in a spirit of violence. "For the servant of the Lord must not strive, but be gentle unto all men—apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledgment of the truth." The Apostles were to "speak the truth in love." That regeneration, the necessity of which they were to affirm, consisted much in laying aside the fierceness of nature, and putting on "the meekness and gentleness of Christ." "Ye were sometimes (or once)" said the Apostle, "disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." "But now ye put off all these, anger, wrath, malice, evil communication, out of your mouth," "be ye kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." In perfect conformity with these passages,

the works of the flesh are described to be not only adultery, &c. but likewise, emulation, wrath, strife, envying, murders, heresies, and such like; and with these the fruits of the spirit are contrasted, which are "love, joy, peace, long suffering, gentleness, meekness, faith, patience, temperance;" terms clearly designating that subdued state of the passions for which I am pleading, and which I have considered to be a symptom of true orthodoxy.

I am aware it will be said, that the doctrines of religion are so important, that they must be contended for with zeal, and even also with warmth. I grant the truth of the observation, but in doing so, I would most carefully guard the admission. The warmth which is to be used in this case, is in a great measure, the warmth of love. It ought chiefly to arise out of a tender and affectionate solicitude for the very person against whom we contend. Now if we feel this love, we shall be careful not so much to excite his prejudices, or to affront his pride, by exposing him; as to gain him by the very candour as well as kindness of our conduct, and thus to render him a brother. With what care did St. Paul accommodate himself to the prejudices of the Jews, "becoming all things to all men, that by all means he might save some." When he was converted, he laid aside the spirit of a persecutor; he was no longer the man of wrath and violence—he was "gentle even as a nurse cherisheth her children." Zeal for doctrines is easily learnt. Some, it is to be feared, having been throughout their lives violent and contentious, and having adopted new tenets of an orthodox kind, continue to exercise their old temper, while contending for the new subjects. They were impatient, forward, conceited, or fiery, before they learnt these doctrines; they are no less so afterwards. Their Gospel has merely furnished them with a new topic, in the discussion of which the same unhallowed passions may be habitually indulged. Now it was the object of my remark to unchristianize persons of this sort. I value, Sir, the doctrines of Christianity. They are, in my mind, of inestimable worth: when rightly received into the heart, they form in a man the very temper which I have endeavoured to describe. What can more effectually teach humility, meekness, and patience, than the knowledge of our unworthiness, and of our redemption by Christ? What can have a greater tendency to calm the turbulence of our minds, than the exercise of prayer for the gift of the divine Spirit; and meditation on the glories of the celestial world?

I trust, therefore, that I have established the main point for which I have been anxious, and I ought, perhaps, to thank your correspondent for calling me to this more particular explanation of a subject, which might otherwise have been left in some obscurity.

S. P.

## REVIEW OF NEW PUBLICATIONS.

XXXVII. *Eight Discourses on the Connection between the Old and New Testament considered as Two Parts of the same Divine Revelation; and demonstrative of the great Doctrine of Atonement: accompanied with a Preliminary Discourse, respectfully addressed to the younger Clergy: containing some Remarks on the late Professor Campbell's Ecclesiastical History.* By the Rev. Charles Daubeny, LL. B. London. Hatchard, pp. 481.

It is the important object of these Discourses to establish the connection between the Old and New Testament, and upon the basis of that connection to erect the great doctrine of the atonement. They are preceded by a Preliminary Discourse of considerable length, in which the Author principally proposes to confute some of the fundamental positions in the posthumous Lectures of Professor Campbell on the subject of Ecclesiastical History. He does not, however, immediately proceed to this part of the undertaking, but occupies several pages in endeavouring to overturn two points, which he affirms to have been gene-

rally taken for granted by many eminent divines, and argued upon accordingly. The first is, that natural religion constitutes the basis of revelation; the second, that the Jewish Dispensation had relation only to *temporal* objects." (p. 17, 18.) On the subject of natural religion it appears to us of indispensable importance, in the first place, to clear the term of that ambiguity, of which the enemies of Christianity take so much advantage; and to distinguish between the sense in which it is opposed to revealed religion, and that in which it is consistent with it. A further distinction is likewise necessary between the religion which is suitable to a perfect being, and that which the state of a lapsed one demands. With these distinctions, we may allow to natural religion, or, as it is likewise called, essential religion, all the advantage which in any reason it can claim; and yet deny, in the most positive terms, that it is suited to the condition of a fallen creature, or can, in any degree, contribute to restore him to the forfeited favour of his Maker. This is the prerogative—the sole and exclusive prerogative of revealed religion. We deny not the validity of the reasoning of Mr. Daubeny upon this subject; but we think that some such observations as the above might have been premised with advantage. We likewise subscribe to the force of the arguments by which he endeavours to overturn the second hypothesis of the temporality of the Mosaic law; but we would have wished to have seen more justice done to the character of Bishop Warburton, (p. 14.) who, although a strenuous advocate for that obnoxious doctrine, was as strenuous in defence of the very object of Mr. Daubeny's work—the connexion between the two dispensations, and the doctrine of the atonement resulting from it.*

At p. 47, Mr. Daubeny enters upon the proposed confutation of some of the main principles of Dr. Campbell's Lectures. We anticipated, an easy victory, both from the known ability of the writer in this field of theological controversy, and from the weakness of the arguments with which he had to contend. Without any disposition to withhold from the Professor the general esteem which he has so justly merited, we find ourselves compelled to agree with Mr. Daubeny, in the opinion, "that no addition of credit will be derived to Dr. Campbell's name by the publication in question."

"In the Doctor's ardent zeal against episcopacy, which," says Mr. Daubeny, "we must take leave to call, in some respects, zeal without adequate knowledge; he has given a picture of the Apostolic Church, which bears as little resemblance to the established Kirk of Scotland, as it does to the primitive Church of Christ." (p. 49.)

Mr. Daubeny will be allowed by all impartial judges to have the best of the argument, when he contends, against the Professor, that the government of the primitive Church was formed upon the model of the Jewish priesthood. That this was understood by the early Christians to be the case is not denied, even by the prejudiced Mosheim; although he endeavours to present the fact in an odious light.* Neither the Presbyterian nor the Episcopalian can claim this celebrated historian, the constitution of whose church, according to his own representation, lies between Episcopacy and Presbyterianism. We were happy to find in a note at p. 80, a just censure of a particular assertion of Dr. Paley.† In (p. 86 and

* Div. Leg. b. ix. c. 2.

* De Reb. Christ. ante Const. Mag. Comment. p. 271; and Ecc. History, vol. 1. p. 179 and 203, last ed.

† In the note above referred to Mr. Daubeny, after observing that an eminent dignitary of our own church has maintained the dangerous position, that the doctrines of the Church, "in consequence of the changes which are wont to take place in the judgment of mankind," are not less subservient to the varying opinions and circumstances of the world, than the constitution of it, quotes, as a practical illustration of that opinion, the following passage in a sermon of Dr. Paley's: 'If any one asks what the expressions in Scripture, *regenerate, born of the Spirit, new creatures*, mean? we answer, that they mean nothing! nothing to us! nothing to be found or sought for in the present circumstances of Christianity.' Such

87.) we find the two celebrated passages of Beza and Calvin in favour of episcopacy. The last quotation is referred to its right place. We think proper to make this remark, because Mr Jones has referred it to the epistle of Calvin to Cardinal Sadolet.* The Reformation is well defended, and the abuse to which it is liable guarded against, (p. 87, &c.) We must confess, however, that we have never met with any thing more satisfactory upon this subject, than the representation of Hooker.† Mr. Daubeny proceeds to correct a mistake of Dr. Campbell, respecting the extent of the signification of the word παροικια in ecclesiastical language. If it had been necessary, Mr. Daubeny might have added to the decisive evidence which he has produced for its enlarged acceptation, the note of Valerius, which occurs in the very beginning of Eusebius's Ecclesiastical History, and the beginning of the second chapter of the ninth book of Bingham's Christian Antiquities. Mr. Daubeny combats with equal success the interpretation which Dr. Campbell found it necessary to his system to put upon the phrase, επι το αυτο. Perhaps the number of Christians at Jerusalem, and in other parts of the world, will be esteemed the strongest argument.‡ (p. 93—119.) We feel pleasure in being able, with Mr. Daubeny, to refer to the Anti-jacobin Review and Magazine for a very able confutation of Dr. Campbell's Work. (p. 129.)

This important Discourse is closed with some just observations. "It is indeed to be lamented," says Mr. Daubeny, p. 140, "that it is become the fashion in these days, which are remarkable for nothing so much as for the unsettlement of all established institutions, to weigh the *circumstantials* of religion against the *essentials* of it; as if there was a necessity of drawing a comparison between two things, which the Deity designed never to be separated." And in p. 142, he adduces a very pertinent quotation from Bishop Butler's Analogy, which asserts it to be "one of the peculiar weaknesses of human nature, when, upon a comparison of two things, one is found to be of greater importance than the other, to consider this other as of scarce any importance at all. Men are apt to imagine that the existence of a greater duty, absolves at once from the obligation of the less; and the Separatist considers it as an entire justification of his conduct, if, upon the comparison of circumstantials and essentials, he can prove the latter to be of superior obligation. But it is under the influence of the very same sophistical reasoning that the Churchman imagines, if he does not represent schism as a crime of the first magnitude, that it is no crime at all. We cannot, therefore dissemble our disapprobation of the declaration with which Mr. Daubeny sets out upon this inquiry:—"I feel no hesitation in declaring it to be, in my opinion, not less the duty of Christians to conform to that ecclesiastical polity which has received the sanction of divine institution, whenever Providence has favoured them with the opportunity so to do, than to preserve the purity of those doctrines which characterize their profession." (P. 47, 48.) It is true, as proceeding from the same source, they may, in a certain sense, be represented as duties of equal obligation: but such a mode of reasoning would reduce all duties to an equality; and, without imputing to Mr. Daubeny a design, of which we think him inca-

an opinion," adds Mr. Daubeny, however confidently delivered, no authority of genius, learning, or station, can possibly establish. For, as we understand it, it is the heretical opinion of an individual, against the decision of the Church, and the language of the Bible." We therefore cordially join with Mr Daubeny in hoping, "for the sake of the rising generation, that where Dr. Paley's writings shall be considered as a study proper to form the mind of the young academicians, they will not fail to be accompanied with a comment necessary to counteract the apparently" (we would say manifestly) "unscriptural as well as unconstitutional notions of their author."

* See Calvini Opp. tom. viii. p. 60. Amstel.

† Ecc. Pol. iii. 1. Vol. i. p. 353—355. Oxford Ed.

‡ See for the extensive propagation of Christianity within or before the second century, Moshemii de Reb. &c. p. 203—205.

pable, we are of opinion that this partial consideration of so important a subject is not to be justified.

We now proceed to the body of the work, in which the connection between the Old and New Testament, and the Doctrine of the Atonement as resulting from it, is to be established. This object is more fully detailed in a professed recapitulation of the general argument at the close of the last Discourse, (p. 461. to the end.) Did it consist with the necessary limits of our observations, we should gratify ourselves and our readers by transcribing the whole, in the very words of the Author. We will, however, give the substance of it. The foundation upon which the argument rises is, that as all parts of divine revelation proceed from God, they must all be equally true. Secondly, That as God is a being of infinite wisdom as well as power, every plan which boasts him for its author must be characterized by a certain uniform consistency of design. The Old and New Testament, therefore, standing upon the same authority, when the writers of the New Testament refer to, or argue from passages in the Old, the consistent conclusion will be, that their references are just, their arguments proper, and the consequences drawn from them rational and conclusive. The language of the Scriptures being intended to bring man acquainted with scriptural things, of which he can have no idea but what is received from revelation, it must teach him in a manner, in which alone, in his present state, he is capable of being taught, namely, through the medium of such things as he already comprehends. Hence it is that the language of the Old Testament is, in a great degree, a language of type and figure, and the Law, the adumbration of the Gospel. "This ground-work of our plan," says our Author, "having, it is presumed, been sufficiently established, we proceeded to place upon it the important doctrine of *vicarious atonement for sin* by sacrifice; considered as that essential doctrine, or grand hinge on which the great scheme of Redemption turns; and to which every part of divine revelation, from that delivered to Adam in Paradise, to the winding up of the awful scene of mysterious love, in the communications of the Spirit to St. John, bears its appropriate meaning." Mr. Daubeny proceeds to state, that the general idea annexed to sacrifice, from its original institution, has been, that it was the appointed atonement for sin. He appeals to Lev. xvii. 11, 12, for a formal and decisive confirmation of this idea by God himself; and upon a comparison with the Levitical institutions, of the sacrificial modes of expression adopted by the writers of the New Testament, in speaking of the death of Christ, he concludes, that the life of our blessed Saviour, thus declared to be offered up, was, in conformity with the general idea annexed to sacrifice, a proper sacrificial substitution of his life for that of the sinful party. By the same process is proved that fundamental article of the Christian faith, the divinity of the Redeemer. Such is the outline of our Author's argument, given by himself, as far as justice can be done to it by so brief a representation.

We shall now take a view of the Discourses in order. The three first have for their text Heb. xiii. 8. In the First Discourse, (p. 158.) Mr. Daubeny states, with great perspicuity, the nature of the connection between the two dispensations for which he contends.

"In fact, from the Fall there has been but one way of salvation. The only variation which divine wisdom has thought proper to adopt, relative to this important subject, respects, not the subject itself; but the manner in which the knowledge of it has been communicated to the world. This has given rise to different dispensations of religion, suited to the circumstances of the parties at different periods; whilst the promotion of one essential consideration was the uniform design of each; namely, that of directing the mind of fallen man to the same divine object of faith and hope."

The following passage is entitled to

the serious consideration of the clergy.

"If we ourselves really believe, that salvation through the blood of a crucified Saviour is the only foundation on which the hope of a Christian can be built; whether this essential doctrine be received by others or not, cannot possibly, in such a case, be considered by us as a matter of indifference And it will be but a poor satisfaction to those who are pledged to preach Christ crucified, as 'the power of God unto salvation;' upon casting up the account of their time and talents, to reflect, that they have sacrificed the cause of salvation to the speculative opinions of any man, however distinguished, by forsaking the fountain of living water, and having recourse to cisterns which hold no water." (p. 172, 173.)

The character given of truth, (p. 176.) is just and striking.

"Truth, indeed, at the same time that it wants not beauty, is both plain, simple, and uniform. He that would fix upon it, must be content to think as others do. For truth cannot put on those various modes and shapes, that are suited to the levity of human affections It cannot start things new and strange to take the multitude, which admires nothing so much as monsters. It cannot give way to the pride of singularity; the love of contradiction; the vanity of leading; or the interest of siding with a sect All these are the rights and privileges of error. And it would be no difficult matter to make it appear, that of all the errors and heresies that have ever sprung up, to the disturbance of the Christian world, scarce one of them derived its origin from invincible ignorance and want of light; but from an affectation of superior knowledge and want of humility. From whence it follows, that the surest guard against heresy is to set a constant watch against the temptations of pride. For pride lies at the bottom of all heresies, as the source from whence they spring."

Would our limits permit, we should also present our readers with the parallel drawn between the unconverted Jew and the improperly named Christian of the present day; (p. 177, 178.) and with an exposition of the error, that a good moral life contains the whole sum and substance of the Christian Religion. (p. 179—181.)

Here Mr. Daubeny affirms that the nature of the Christian Dispensation "represents faith and practice as connected with each other; the former considered as the root from which the latter, as the branch, derives its support;" and also that "practical holiness, on a right principle, is the genuine fruit of Christianity: consequently it can thrive only, in proportion as the doctrines of Christianity are received in the world."

After reading these declarations, we were greatly surprised at what Mr. D. writes on this subject (p. 192): "But whoever believes sincerely, will seldom fail to practise conscientiously: for these two things, like cause and effect, do *generally*, though not *necessarily*, accompany each other." This passage is altogether inconsistent with another occurring in the same page, where, after having observed from Scripture, "Without faith it is impossible to please God," Mr. Daubeny proceeds, "But by faith is not to be understood a barren assent to the evidence of the Gospel, unaccompanied with its corresponding effects; but a term of enlarged signification, comprehensive of the whole extent of Christian obligation." If the decisive language of our Homilies on this point needed any confirmation, we might adduce the following strong assertion of Bishop Jewell, in his Exposition of the Epistles to the Thessalonians, 1 Ep. i. 3. "Faith is not idle, it worketh and is forcible, it breaketh out like fire: it is always fruitful through love. Faith without works is no faith, it is dead and bringeth death."

The second discourse is for the most part occupied in discussing the spiritual sense of the Mosaic Law, and the nature of types. The union of object in prophecy and in types is well described.

"The typical representation of a future event, and the prophetical description of it, though differing from each other in the mode of conveying the information intended, bear equal testimony to the foreknowledge of the party who adopts them. In both cases the character of that Divine Being, 'who seeth the end from the beginning' is equally demonstrated." (p. 203.)

The design of the typical institutions

of the Mosaic dispensation is thus represented:

"The law delivered to the Jews contained the rudiments of the Gospel, and was designed to make them, and all who communicated with them, thorough proficients in the great doctrine of vicarious sacrifice for sin, and the necessity there was for man's looking beyond himself for a meritorious title to salvation." (p. 218.)

In p. 228, (Discourse the Third) Mr. Daubeny justly condemns the licentious interpretation of Scripture, in which the early fathers indulged themselves; and "by which, with the help of forced and unnatural types, the Sacred Writings were made to mean every thing they were supposed capable of signifying, instead of that alone which they were designed to signify."

Some judicious observations follow on the legitimate use of types. In (p. 239) the characteristic doctrines of the cross are confirmed by the consideration that they alone render the Bible a consistent book. And in p. 242, 243, Mr. Daubeny contends that the general tenor of Scripture furnishes the most unanswerable argument in support of the great doctrine of atonement. The discourse is closed with the following picture of the anticipated conversion of the Jewish nation.

"Might we presume to anticipate the glorious scene, when this conversion shall take place; we might picture to ourselves the heretofore incredulous, but still zealous Jew, with the Books of Moses in his hand, anxiously tracing out the particular outlines of that sacred character, to which his attention is now for the first time directed. Mark his countenance, speaking the language of increasing astonishment; as the rays of evangelic light, reflected from the different parts of his favourite law, break through the thick cloud that has hitherto obscured his understanding. Behold him placed at the foot of the cross; one while bowed down with shame and compunction for the crying sins of his nation; one while lifting up his eyes, and fixing them in pious adoration on him whom his fathers pierced. In the language of heartfelt rapture hear him crying out; 'Blessed be God, I have at length found him, of whom Moses and the prophets did write; the Lamb of God, slain for the recovery of a lost world. For this is he, of whom it is written; *Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken of God and afflicted, &c.* Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation; which, in thy manifold wisdom, hath been conducted from the first dawn of evangelical light in paradise, through its faint shining under the shadow of the law, to its fulness of meridian splendour, at the coming of the sun of righteousness into the world.—Blessed be God, the scales of judaical blindness are fallen from me; and with the eye of faith, I at length behold my Redeemer, the *Holy One* of Israel.—I now depart in peace; for, through that faith, *which is the evidence of things not seen*, I *now* look forward, with confidence, to a *Resurrection in Glory*."

The three following Discourses are upon 1 Cor. i. 30. The words of this text "point out particularly (says Mr. Daubeny, p. 256) those essential qualities, by which the character of Jesus Christ is distinguished from that of every other teacher or messenger from God whatever: a distinction necessary to be attended to by all, who would form an adequate judgment of the Christian dispensation." The two qualities of wisdom and righteousness are considered in the first of these Discourses; those of satisfaction and redemption in the two last. Although these Discourses are doubtless penned with ability, in the explanation of the different terms, the author has by no means preserved that distinction which seems to be required.

From the sense in which Mr. Daubeny seems to represent Christ as becoming our *righteousness*, we think he leaves it in doubt, whether the whole benefit, resulting to Christians from the merits of their Saviour, be not *the placing them in a condition to be accepted at the throne of grace*. (p. 288—291.)

Mr. Daubeny has made some excellent remarks upon the different offerings of Cain and Abel, and the different reception they experienced, (p. 304—312.) A remarkable resemblance will be discovered between this part of the work, and the second discourse of Dr. Magee, in his late publication on the atonement. And, as the two authors seem to have written without any knowledge of each other's performance, the points in which they coincide will receive considerable confirmation. In p. 319, &c. we meet with a just and

important explanation of the solemn ceremony of the day of atonement: and in p. 336, to the end of the Discourse, the notion, that the sole character, which Christ sustained, was that of a *moral teacher* is strongly and duly reprobated.

In the last Discourse upon 1 Cor. i. 30, in which Mr. Daubeny undertakes to explain in what sense Christ is to be understood as *our redemption*, he takes a view of the institutions of the year of jubilee and the paschal ceremony, which he considers as typical of the deliverance of mankind from the effects of sin. by the sacrifice of Christ.

"Thus has it been shewn (says Mr. Daubeny) in what sense Jesus Christ is made unto us redemption. In one word, 'He has redeemed us from the curse of the law, himself being made a curse for us.' And that title of life and immortality lost at the Fall, with the precious price of his blood he has bought back for us again, on the gracious conditions of the Gospel: namely, repentance from dead works; faith in his merits, and obedience to his commands. Let us but receive this divine person in his complex character of prophet to teach, priest to atone, and king to govern; and we shall have cause to rejoice in the God of our salvation; who, by removing every stumbling block which the malice of our spiritual enemy had thrown in our way, has, in so doing, still rendered it possible for fallen creatures to become, consistently with divine justice, partakers with him in glory." (p. 363.)

We have no particular prejudice against the term *condition*, provided the distinction be preserved between a meritorious condition and a *sine qua non* condition, without which it is liable to great abuse. In the last of these senses we consider ourselves authorized to use it, by the general tenor and by the express assertion of Scripture, which as well in the one as the other, declares, that without holiness no man shall see the Lord.

Mr. Daubeny does not hesitate to assert that those who receive Christ in any other character than his proper one of Redeemer, receive him to their own condemnation; and that, "by rejecting the plan of salvation, which has been graciously accommodated to their fallen condition, they challenge to themselves judgment unaccompanied with mercy." (p. 366.)

At p. 475, the reader will find in a note an important criticism upon the figurative expression τσχνωσεν, as applied to our blessed Saviour.

We cannot forbear to transcribe the conclusion of these interesting Discourses, in which Mr. Daubeny, presuming upon the candour of the public, not to impute to him, in the choice and treatment of his subject, an affectation of displaying deep reading, but the wish of contributing, in the way he judged himself best qualified, to the support of a cause in which he was professionally engaged, and to which he was most cordially attached,—adds:

"Whilst in return for any satisfaction the reader may derive from the perusal of my pages, and from this humble though earnest endeavour to maintain 'the faith once delivered to the saints;' all I request of him is, to unite his prayers with mine, that God of his mercy would bring this mysterious subject of atonement home to the heart of every Christian Professor; that dwelling with fervent gratitude, on the great theme of redeeming love, his life may bear uniform testimony to the soundness of his faith. At the same time may it be God's will so to open the eyes of unbelievers of every description, that they may see the wondrous truths of his law; that all blindness, hardness of heart, and contempt of his word, being taken away 'the earth (in the strong language of the prophet (may be full of the knowledge of the Lord, as the waters cover the sea.'"

We wish, for the sake of Mr. Daubeny's readers in general, especially those for whose use a great part of this publication is principally designed, that the author had adopted a more methodical plan, and had made the grand divisions of his work more distinct and prominent. This attention would probably have preserved the writer from

some repetitions, and have rendered the argument more intelligible and convincing. For although performances, which present the appearance of professed and regular disquisition, have something in them less attractive than discourses of a loose and unstudied complexion, we are fully persuaded that, unless the matter be carried to excess, the former method has decidedly the advantage.

By these strictures, however, we would by no means be understood to derogate from the general value of the work, nor can we, upon the occasion which the discourses under consideration present, forbear to congratulate the nation upon the attention which seems to be reviving among the clergy, to the fundamental and distinguishing doctrines of our religion—doctrines, without the belief and due estimation of which, we only assume the name of Christians to disgrace it. It is our sincere desire, that the laudable exertions of Mr. Daubeny, in the publication before us, may succeed in the attainment of their proposed object; and that the clergy of every description, while they are taught to value as it deserves, and adhere with becoming firmness to the ecclesiastical constitution, with which Providence has favoured our land, may unite with that reasonable attachment a fervent zeal in the defence and declaration of those essential truths of the Christian Religion, upon which, and upon which alone, the everlasting hopes of the human race are founded.

---

XXXVIII. *Thoughts on the Residence of the Clergy, and on the Provisions of the Statute of the 21st year of Henry VIII. c.* 13. By JOHN STURGES, LL. D. Chancellor of the Diocese of Winchester. 8vo. pp. 64. Cadell, 1802

WITH whatever disgust the public may have beheld the mode lately employed for enforcing the residence of the parochial clergy on their cures, it cannot be doubted that the increasing dereliction of that most solemn and important duty has risen to a height which calls loudly for some powerful check. We apprehend, however, that the tendency of the pamphlet now before us will not be thought so efficiently remedial as could be wished by many of the friends of the Church, in so dangerous a case; a circumstance which is the more to be regretted, as it comes from so respectable a hand.

Dr. Sturges confesses, indeed, that there has been too much occasion to complain of the non-residence of the clergy, and that the grievance has even "gone to an unreasonable extreme." This confession is followed by several considerations, which plainly point out the propriety, and we would add duty, of residence. Such as—"That the business of the world, in all its branches, may be considered as best conducted by those persons whose immediate concern it is; who are chiefly interested, and ultimately responsible;"—That the resident incumbent has great advantage above the curate, though equal to his principal in good intentions and abilities, his situation, as pastor of his parish, being permanent, while that of his curate may be but temporary, and he young in the profession, and his income enabling him better than that of a curate to be charitable and hospitable;—and that "besides the occasional assistance naturally coming from the family of a resident incumbent to those around him who want it, (in affording which assistance female attention and tenderness often bear a distinguished part) the good example of such a family, conducted with regularity and decorum, as we may suppose it to be, and possessing influence from some superiority, has a constant and very beneficial effect."

All this is just, so far as it goes, and shews that Dr. Sturges has considered the subject with attention; but we were disappointed by the absence of what we have always deemed the principal argument against the non-residence of the clergy. We expected the Author to have shewn that the great design of a religious establishment, the Christian instruction of the people, was in many instances defeated, and its general operation most lamentably impeded, by the extent to which this jobbing system is carried.

Dr. Sturges having shewn the propriety of residence on the part of the Clergy, proceeds to what seems the main design of his publication, to point

out a variety of cases, not provided for by law, in which the residence of an incumbent should be dispensed with.

His first reason for this indulgence is drawn from the insufficiency of many benefices to afford a decent provision for the incumbent. The living is a poor one, therefore the parish may be deserted by its proper pastor, and left to the care of one in whose circumstances (according to the Author's own statement) there are likely to be fewer advantages for the benefit of the flock. What sort of logic this is we will not say, but certainly it is not good divinity. Such an apology for non-residence proceeds on the supposition, that the temporal provision of one is a matter of greater consequence than the spiritual welfare of hundreds.

Another reason for dispensing with the residence of the incumbent is, that as polite congregations, such for instance as assemble in the Churches and Chapels at the west end of London, require clergymen of greater abilities than is necessary for the instruction of a remote village, the incumbent of a country parish, who may have an opportunity of following his profession in a higher sphere, should not be obliged, by the menaces of the law, to waste superior talents among peasants, when he can employ them among people of better education. Granted: but let it be recollected, that "the menaces of the law" are not directed against his officiating at the west end of the town, but against his deserting his proper charge. Let him relinquish the trust committed to him, and then the law will leave him to go whithersoever he listeth.

Dr. Sturges would have those clergymen likewise exempted from the operation of the statute in question, who are engaged in the instruction of youth. "Education," as he justly observes, "is an important national concern;" and for this "employment, the clergy are (collectively taken) eminently qualified."—"As *public* men, they are more responsible, and are entitled to more confidence than others." On all these accounts, Dr. Sturges would have such beneficed clergymen as engage in this profession, left at liberty to make choice of such a local situation as may be most favourable to the prosecution of their important vocation.

The Author would, likewise, have those clergymen excused from the penalties of non-residence, who "travel abroad with young men of fortune, as companions and tutors;"—those whom, "ill health," or "certain domestic circumstances," oblige to leave their parishes—and those also whose parsonages, being incommodious, live in other houses, though they do not desert their cures.

After giving this specimen of cases, which the Author conceives have a claim to indulgence, he proceeds to impress the reader with the necessity of vesting, in some proper hands, a discretionary power to relax, as the case may require, the obligations of the law of residence. "A written law," he observes, "is in its nature a rigid, inflexible rule, which cannot adjust itself to circumstances, comply with occasions, or admit distinctions; it must pronounce its judgment generally and indiscriminately." The *discretion* of some superior, therefore, he conceives it requisite, to remedy the inconveniences of a written law.

The person with whom the Author would entrust such a power, is of course the diocesan; and the only fear that he conceives would be entertained of entrusting bishops with it is, that they might "make too lenient a use of it; that they would defeat the effect of the general rule, by admitting too many exceptions." After replying to this, and some other objections which he supposes may be made to the consignment of such a power to the bishops, he proceeds to animadvert on that part of the statute of Henry VIII. which prohibits the clergy from taking lands to farm. This subject, however, as has been observed by the author of an able reply to Dr. Sturges's pamphlet, is to be considered rather as an intrusion, which tends to "distract from the momentous question" of residence, "part of the entire attention to which it is so justly entitled."

We think it the less necessary to animadvert on several objectionable points contained in this pamphlet, and particularly on the proposal for leaving

a large discretion to the diocesans, as it is ably done in the publication which forms the subject of our next article. We shall, therefore, dismiss Dr. Sturges's *thoughts on the residence of the clergy*, with only a general remark or two.

It has been the too common defect of many of our attempts to reform ecclesiastical abuses, that the evil is touched with too delicate a hand.—— Abuses which tend to defeat the great purposes of a Christian ministry, are evils of such a magnitude as ought not to be spoken of with timidity or reserve. Dr. Sturges writes indeed with great moderation and decorum, but the subject required energetic reprehension; and this we conceive he might have employed, without violating the laws of urbanity. It must be allowed that he discovers much humanity of disposition in the concern he has shewn for the temporal comfort of his brethren. But we wish it had been equally evident that, while he was pleading for indulgence, on the point of residence, towards all those whose cases he has described, he felt how much the Church was likely to suffer in her spiritual interests, by the desertion of so great a number of clergymen from their proper charges, as his various pleas of exemption would comprehend. It seems to be one of the faults of the day, to be more concerned for *churchmen* than for the Church itself. True piety will indeed beget a solicitude for *their* accommodation; but its greatest object will be *her* prosperity and perpetuity.

---

XXXIX. *Observations on Dr. Sturges's Pamphlet respecting Non-residence of the Clergy; in a letter to Mr Baron Maseres.* 8vo. pp. 63. Hatchard, 1802.

THOUGH the Author of these observations has taken a different side of the question from Dr. Sturges, the reader will be mistaken if he consider the pamphlet before us as the production of some envious sectary. The Author is one "who" (to use his own words) "can, without pain, see an archbishop precede a duke. He can see a Bishop of Durham, or of Winchester, in possession of ten thousand pounds a year, without supposing that revenue to be in worse hands than those of this Earl or that Esquire."

"Nevertheless," continues he, "well pleased as I am that the ministers of religion should have their share in that exuberance, which, in every prosperous community is produced, beyond what is requisite for the support of the producer; I am not, therefore, to lose sight of the great purposes for which national Churches were established and endowed, or to forget that the interests of religion are paramount to those of her clergy; and that all the rights of the members of that body, as such, are derived from and held in subservience to the religion of which they are the ministers." (page 7.)

These extracts will discover to the reader the motives of the Author in bringing forward his objections to Dr. Sturges's pamphlet.

His first objection is to the manner in which Dr. Sturges speaks of the non-residence of the clergy; and as a contrast to his "cold and perfunctory strain of animadversion" on the subject, we are presented with the following extract, from a Charge of Bishop Horsley, "The evil [of non-residence] is grown to that gigantic size, that a remedy, in one way or other, can be at no great distance; and if persuasion prove ineffectual, or take not, indeed, a very speedy effect, other measures must be taken, and other remedies provided."

This extract is followed by another from the venerable Hooker. After observing that the grave topics stated by that great luminary of the Anglican Church are of universal weight and application, our Author very justly observes (page 16) "that at the present period, besides all the ordinary principles of obligation on the parochial clergy to perform their duty, they are loudly called to this performance; and the legislature, and all ranks of men, are imperiously required, in all legal ways, to compel obedience to this call; by motives arising out of the peculiar character of the times. The enemy, always active, now makes his attacks,

in a way which requires not only activity, firmness, and energy of opposition; but instant and unremitting vigilance of preparation and prevention."

We have not given the whole of the paragraph, lest we should exceed our limits in transcribing, but can assure our readers that it is an impressive statement of the dangers to which the people of this country are exposed, from the insidious industry of those who labour to corrupt the community with a pretended philosophy; and we think with our Author, that "a non-resident clergy not only deprives us of the protection" we need in such circumstances, "but furnishes a new argument to the enemy, gives a new positive facility to the corrupter, and creates a new positive susceptibility in those whom he would seduce." (p. 19.)

Before the Author proceeds particularly to consider the Doctor's pamphlet, he gives us the several classes of clergymen whom the law allows to absent themselves from their parishes. They are as follows:

"1. All those who labour under ill health, or have any other inevitable cause of absence.

"2. All those who have another parochial benefice.

"3. All those who hold a bishopric, deanry, archdeaconry, canonry, prebend, or other dignity in cathedral or collegiate Churches.

"4. All heads of houses, magistrates, and professors in universities, and all others under forty years of age, residing in an university for the purposes of study.

"5. All persons employed in the King's service beyond sea.

"6. Chaplains of the King, the Queen, and of other members of the royal family; of archbishops and bishops, of peers and peeresses, if actually attendant in the service of those by whom they are appointed.

"7. Those who hold certain parochial benefices, not coming under the description of rectories or vicarages."

After giving us this list, the Author adds, page 21, "I hope you will agree with me in thinking, that these exemptions tend to bereave at least a sufficient number of parishes of resident incumbents."

The Author then proceeds to state his objections to any further extension of the privilege of non-residence. He begins with what Dr. Sturges has advanced in favour of clergymen employed as tutors or travelling companions.

"That several ecclesiastics are so employed, I recognise with pleasure; for, by this connection, I conceive that we attach our gentlemen to the Church, and liberalize the Church by an intercourse with the leading characters of the country. But I am not bound, therefore, to admit that they have a right to exemption from the duties of parish priests, or that, if they had such right, the statute against non-residence should therefore be repealed." (p. 23.)

"But why," continues he, "are any parochial clergymen thus employed?—It is notorious that there are abundance of members of the universities, and other ecclesiastics, unattached to parochial benefices, who are willing and perfectly qualified to engage in this occupation. Why then are the parochial clergy to be called from their bounden duties? A parochial benefice is by no means an unconditional freehold. He who accepts it, imposes on himself conscientious and legal duties—among others, the conscientious duty of residence, and legal subjection to the penalties enacted against the breach of it. When St. Paul says that *they who wait at the altar, should live of the sacrifice*, he plainly implies, at the same time, the converse of his proposition, that they who live of the sacrifice, should wait at the altar." (p. 24.)

Again, "The station of a parochial incumbent is his parish. He is there, not merely to run over the ritual services of religion, but to administer her instruction, her charities, her consolations, to the ignorant, the poor, and the afflicted. It is not by a weekly lecture from the pulpit, but by constant, vigilant, systematic diligence—that he is to instruct his flock." (p. 27.)

From this just view of clerical obligation, the author naturally adverts to those unworthy members of the profession, who assume it merely as the means of obtaining "a life annuity, on the clear produce of which, after defraying the charges of management, they live at large in the world, without any regard to the duties appendant to it:" observing at the same time, "that

though these men readily join in the clamour, at what they call the harsh application of a statute against themselves, they have not ordinarily been backward to employ, in all their energy, the most rigorous engines of statute, or of common law, to screw up the value of their perverted revenues."

Fairly as this writer appears to us, in general, to have conducted his reply, we doubt whether the above representation be quite correct. We apprehend, that the state of things between such an incumbent and his parishioners, is generally of the nature of an iniquitous convention: he forbearing to claim the full profits of his benefice, lest they in revenge should prosecute him for non-residence: they suffering him to absent himself from his charge, in consideration of his taking less than the known value of his living. By this shameful compromise, the revenues of the Church are injured; and the successor, who perhaps is a conscientious and diligent resident, begins his career under many disadvantages. His only wish with respect to income may be, to be able to maintain his family with decency, and to exercise those hospitalities which adorn his situation, and serve to give effect to his instructions. For these purposes the fair value of his benefice may be no more than sufficient. He must, however, either be contented with less than his just occasions require, yea, perhaps, than his necessities demand, or he must have recourse to a legal process in order to obtain what is *his own*. For being placed in this dilemma, he may principally thank his predecessor; who, instead of "screwing up the value" of the living, has given away a portion of the property of the Church, to purchase a connivance of his neglect of its duties.

In reply to that part of Dr. Sturges's pamphlet, in which he endeavours to shew the oppressive operation of the statute on those clergymen who are obliged, by the smallness of their livings, to expose themselves to its penalties by following the profession of a schoolmaster, &c. our author proposes such measures for remedying the inadequacy of their incomes, as shall render non-residence unnecessary. He conceives, however, that the poorer clergy have not much to dread from prosecution for non-residence. For as the informer's motive is generally a desire of gain, it is natural to expect that he will "fly at a nobler quarry." But if it were otherwise—"if we were reduced," says the author "to this alternative, that either poor, laborious, and meritorious clergymen must be subjected to ruinous prosecutions for non-residence, or the statute against non-residence must be abandoned; I should feel compelled to submit myself, however painfully, to the first option. I must, in conformity to the sound well-proved principle of English jurisprudence, prefer a private mischief to a public inconvenience. (p. 35.)

In answer to Dr. Sturges's fear that too strict an enforcement of residence might deter young men of good connections and promising abilities from the clerical profession, the author expresses a persuasion that higher motives than the love of wealth or power will induce many, in future, as heretofore, to enter into the service of the Church of England. And after reminding us of the attractions which append to the dignified appointments in our Church, and of the many learned and respectable men whom the Churches of Scotland and Geneva, with much more slender revenues, have drawn into their service, he concludes this part of his reply with affirming that, "the enforcement of parochial residence never will exclude, from the service of the Church, any one man, who shall be worthy of admission into it." (p. 43.)

The author next combats Dr. Sturges's proposed remedy against the rigorous operation of a written law to enforce the residence of the clergy.

"Between the inconveniences or evils of a definitive statute, somewhat too severe, perhaps, for some cases, and too lenient, perhaps, in others—but still fixed, intelligible, and plain—and those of a judicial discretion in the bishops, I cannot bring myself to hesitate for an instant. Individual discretion is an abomination. In the memorable words of Lord Camden, *It is better to leave a rule inflexible, than permit it to be bent by the discretion of a judge. The discretion of a judge is the law of tyrants: it is always unknown: it is different in different men: it is casual, and depends upon constitution,*

*temper, and passion. In the best, it is oftentimes caprice; in the worst, it is every vice, folly, and passion, to which human nature is liable.*

"So much for this sort of discretion in the general. But, perhaps, it may be supposed, that in the case now before us, some special grounds of exemption from the general principle may be applicable to those reverend persons, for whom this discretion is arrogated.

"I am sensible that I now approach tender ground—incedo per ignes, suppositos cinere doloso.

"I feel what *respect is due to high place, what tenderness to living reputation, and what veneration to genius and learning.* And I trust that I shall not give just offence, to any of whom I am about to speak, by a temperate expression of my sentiments, on a point of deep and extensive concernment.

"Many reasons then, over and above that I have not yet seen any proof of cause for the repeal of the statute 21 Henry 8th, strongly impress upon me, that the inforcement of the residence of the parochial clergy, should not be wholly committed to the voluntary interposition of the bishops.*

"First, in the human character is universally acknowledged to exist (and it may, with perfect freedom from guilt, exist in a very considerable and effective degree) a principle of *esprit du corps;* a principle, which, in its mildest operation, is apt to subject a man to a more lively sensibility of the rights, and a less acute feeling of the duties of those, with whom he is, either by profession or by habits of life, assimilated, than of others. From this principle, most unquestionably, the body of the clergy is not exempt."

"Secondly, I find not, that the successive bodies of bishops, notwithstanding the anxiety on the subject, from time to time exprest by individuals among them, have been very active in enforcing that residence, which I hold to be of such great national consequence, and of which it is now proposed, that they alone should have the compulsion."

"Thirdly, supposing all our bishops to be completely purified from every gross taint of mortal corruption, yet we cannot expect them to be entirely free from the frailties of humanity. Some will be indolent, some will be timid, some will be too easy tempered. Their very virtues may subject them to misconduct in occasions which would occur. In private life, in the character and conduct of an individual, few qualities are more amiable or more valuable, than a lively, tender, active sympathy for the hardships of others. In a judge, this very same quality becomes a miserable, disgraceful, mischievous weakness"

"Fourthly, length of days weakens the power of resistance, and disables and disinclines from exertions of trouble. In reward for the regularity and temperance of our prelates, their lives are ordinarily extended to very long periods. Of the existing twenty-six, one fifth, I believe, have seen more than fourscore years. Is it safe, is it decent, to impose upon the infirmity and decrepitude, on the languor and irresolution of such advanced age, the new task of combating the pertinacious importunity of every clamorous claimant for indulgence, throughout an extensive diocese?

"In fine, *quis custodiet ipsos custodes?* It is by no means absolutely impossible, that a bishop himself may be obnoxious to the charge of neglecting the duty of residence. And how then would he interpose to enforce the performance of it in another?"

We have given more room to this publication in our review than we could well afford to a pamphlet of this size. But the importance of the subject seemed to require it. We recommend the pamphlet to the perusal of our readers, as an energetic and yet temperate performance. It is worthy of their attention likewise, as having a more remedial tendency with respect to the evil of which it treats, than the pamphlet of Dr. Sturges. The author evidently has the welfare, the efficiency, and the permanency, of our ecclesiastical establishment at heart. He is not for relaxing those laws which our ancestors conceived necessary, to ensure the due performance of its offices. If its ministers be aggrieved, he is not for relieving them at the expense of the Church at large. He points out a better way; a way in which the clergy may have less to complain of, and the Church more to rejoice in. Instead of extending the permission of non-residence, he is for diminishing the necessity of it. He is for increasing the means of supporting those who are appointed to discharge the duties of the pastoral office, by augmenting the revenues of the smaller benefices; and instead of proposing any law that might occasion the greater neglect of the people at large, he is for making further provision for their instruction and edification, by erecting new parochial Churches and Chapels, under episcopal superintendence, wherever there is an increased inhabitancy.

We conceive that it is only from some arrangements calculated to ensure the attainment of these ends, that our excellent ecclesiastical establishment can derive an accession of strength. We must expect, in times like the present, that if only those feeble measures shall

* It has not been made appear, that their lordships desire such a change in the law."

be adopted, which tend more to facilitate the neglect of its offices than to increase the quantity of efficient labour in the Church, the evils already so much complained of will be greatly enhanced; and we shall feel the truth of Bishop Horsley's words, which have been taken by our author for the motto of his pamphlet, "The sectaries take great advantage of this; and, what is much worse, the Devil also takes advantage of it."

---

XL. *Religion without Cant; or a Preservative against Lukewarmness and Intolerance, Fanaticism, Superstition, and Impiety. By* Robert Fellowes, A. M. of St Mary Hall, Oxford, Curate of Harbury, Warwickshire. 8vo. 8s. London. White. 1801.

We have already had occasion to introduce this Author to our readers as the writer of a pamphlet, entitled The Anti-Calvinist; wherein he inculcated doctrines diametrically repugnant to the word of God, and to the spirit and letter of the Articles of our Church. The main design of the present work appears to be, that of giving a more particular and laboured representation of those doctrines; and of thus filling up those outlines of heterodoxy, which were merely sketched in the former publication.

These two works correspond also in another particular; they both abound in that species of cheap and convenient abuse, which consists in using hard names and coarse epithets, without being at the trouble of shewing the applicability of either. In this circumstance, the work now before us rather exceeds its predecessor; and those flowers of Billingsgate (as they are denominated by a writer in the Anti-Jacobin Review) which appeared to be just budding in the Anti-Calvinist, present themselves full blown in this later production.

Among the many false doctrines which Mr. Fellowes maintains, there is no one which he is more dogmatical in asserting, than that of the Gospel being *nothing more than a rule of life.* With this doctrine the whole of the spirit and language of the present publication accords. It is a doctrine which has been raked up from among the dregs of Socinianism; which, if followed through its consequences, would bring us to the very threshold of infidelity; and which, in its simplest form, possesses a direct and positive tendency to paganize Christianity. It is, however, a doctrine which has no chance of being adopted by any persons, who, to a tolerable acquaintance with the Sacred Scriptures, add a cordial belief of their truth. Its falsehood will be detected, without any effort of examination, by all who consider the Gospel in that light, in which St. Paul viewed it, when he declared, that "the Gospel of Christ is *the power of God unto salvation* unto every one that believeth."

In the Preface which Mr. Fellowes has prefixed to his work, there is one passage, which it would be highly improper to pass without some notice. We do not mean that, in which he supposes a connection between *Christian benevolence* and *a good dinner;* for we believe that the idea of our being feasted into philanthropy will rather awaken the mirth, than offend the feelings of the reader. The passage to which we refer, occurs in the 19th page, where Mr. Fellowes having occasion to mention the act of adultery, expresses it, not in such terms as mark the criminality of the deed, but in such as are ordinarily employed to describe it, by the most light-minded among the vulgar.

A considerable part of the work which we are considering, is of a polemical cast; and the object of attack appears to be twofold. On some occasions Mr. Fellowes assembles a hideous group of what he calls the fanatics, to whom he ascribes, *ad libitum*, a plentiful portion of absurdity, which he seriously and triumphantly sets himself to answer. On other occasions he takes a higher aim, and attempts no less than to overthrow some of those doctrines which have been heretofore considered as essential and fundamental parts of Christianity; which have been embraced and maintained by the wisest and best of men; but which Mr. Fellowes happening to dislike, condemns as false

in themselves, and immoral in their tendency, and which he, therefore, labours *per fas atque per nefas*, to discredit and destroy.

In his assault on the fanatics, we should feel no difficulty in unreservedly wishing him success, if the weapons which he brandishes were better suited to the hand of a Christian minister; and we should, moreover, be ready to commence hostilities ourselves against the fanatics whom he has described, if we knew where to find them. Where Mr. Fellowes discovered them he has not informed us, and, therefore, we can only wish, that if his chastisement can possibly prove beneficial, it may speedily reach them; although of its benefiting them we, ourselves, have no expectation, since, from Mr. Fellowes's description, they appear to be among the number of either the incurably idiotic, or the irrecoverably insane. Of this last circumstance our readers will judge, from the few following extracts from Mr. Fellowes's account of them:—"The Fanatics make even religion itself the foundation of unrighteousness." (p. 4.)—"They make holiness to consist more in turbulence of sensation, than in rectitude of action." (p. 7)—"They make the *delirium* of sensation a substitute for integrity of character;" (p 27,) and yet, strange inconsistency indeed! "make great pretensions to superior sanctity." (p. 29.)—"They throw wide the gates of heaven to the sinner, and shut them against the righteous;" and "with them salvation *depends* upon the impulses of feelings." (p. 51.)—"They ascribe to faith a power, superseding the necessity of instruction, and the use of inquiry." (p. 97.)—"They confine the seat and habitation of faith, the bounds of its existence, and the sphere of its influence, to the sensations, within whose gaseous atmosphere they circumscribe its power, and to whose invisible operations they restrict its evidence." (p. 120.)—They feign that "man's depravity is *incurable*;" and "represent God as angry with us, for no other reason than *because we are born*." (p. 151.)—They hold that grace "is often withheld from the contrite, and often lavishly accorded to the hypocrite." (p 189.)—They "confine the agency of grace within the volatile gas of the sensations." (p. 191.)—And, lastly, (to complete the picture) we are assured, that "the Fanatic puts the victims of his rage to every torture, which he can contrive in this world, *and then breathes fervent wishes to heaven for their eternal damnation in the next!*" (p. 130.)

Of this delineation of fanaticism, we may now take our leave for the present; and proceed to the important task of noticing the attack which Mr. Fellowes has made on what we consider, and what our Church has ever held, to be among the essential doctrines of the Gospel of Christ.

The doctrine of original or birth sin is pronounced by Mr. Fellowes to be totally false. We pretend not to add to the authorities and arguments by which this doctrine has been, and still may be proved to be true. We shall, therefore, for the present, only trouble Mr. Fellowes with a request, that he will attentively consider these two *practical* questions—How can any man, with a pure conscience and an upright mind, declare in the sanctuary, in the presence, and in the administration of the ordinance of God, that "all men are *conceived and born in sin*," when he himself, at that very moment, is persuaded, that all men are *born innocent and upright?*—and how can he in that same ordinance, and on his knees before that same God, who seeth the heart and abhorreth iniquity, address a prayer to him, that he would grant to the infant, whom he is about to baptize, "remission of his sins by spiritual regeneration," when he, at the same time, believes, that the infant neither wants such *remission*, nor is capable of such *regeneration?*

It may also be useful to consider, how far it is consistent with that morality, for the interests of which Mr. Fellowes professes so much zeal, that he should instruct the children of his parish in a Catechism, which affirms, that we are "born in sin, the children

of wrath," when he thinks, and publicly declares, that such an affirmation is a *falsehood;* and not merely that it is a falsehood, but that it is such an one as is of the very worst moral tendency.

Mr. Fellowes talks much of the *dishonesty* and *falsehood* of the fanatics. But is he not apprehensive, that if any one of them, who retains any portion of his wits, should read the work before us, and compare some passages of it with others in the Common Prayer Book, he would find materials for a severe and irresistible retaliation?

Mr. Fellowes has discovered, that the Ninth Article of our Church is not very favourable to his sentiments on the subject of original sin; and he even *confesses* that it in some degree sanctions this doctrine; but adds, that "this article admits of an explanation that will entirely do away the mischievousness of the doctrine." He also says, (p. 33.) "Though the doctrine should be more expressly authorized by the Articles than it appears to me to be, yet it cannot well be called the doctrine of the Church of England, when it is not the doctrine of the majority of the members, who compose that church." Again, "When we wish to ascertain the true doctrine and belief of the Church of England, we are not to inquire so much what *was* the doctrine and belief of its clergy in past ages, as what *is* the doctrine and belief of the clergy, or the church, at the present day. That which *was* the doctrine and belief of the clergy in past ages, was the doctrine and belief of the Church in *their* time; and that which is the doctrine and belief of the clergy in this age, is the doctrine and belief of the Church in *our* time."—Again, As the majority of the *living* members, and particularly the most learned, upright, and judicious members of the Church of England, constitute the Church of England,* they may, without formally repealing any of the Articles, put any construction upon them which they think best, and that construction is the legal doctrine of the Church in their time; and in that sense, and according to that construction, the Articles may and ought to be subscribed; and he, who thus subscribes them, maintains what it is so necessary to maintain, an unity of doctrine with the majority of his brethren; *and is, consequently a better friend to the Church of England, than he who may subscribe the Articles in a sense more agreeable to the letter, but more adverse to the general construction of the clergy: and, consequently to the received doctrine of the Church.*"

We really think that Mr. Fellowes can scarcely for a moment suppose, that such absurdities will impose upon any man of common sense, or that such dishonest sophistication will be acceptable to any man of common honesty.

In a note at the bottom of p. 131, Mr. Fellowes says, that governments should be taught "to labour to prevent these hell-born fiends, (the Fanatics and Atheists) from spreading their venom among the people; '*and this,*" he adds, "*can only be done by compelling the ministers of the Establishment to teach* NOTHING BUT THAT PURE MORALITY WHICH CHRIST TAUGHT, WITHOUT ANY CANT OR ANY MYSTERY." Now is Mr. Fellowes *sure* that this expedient would avail? Is he certain that no better, no honester means can be devised for converting Atheists and Fanatics, and for restraining the propagation of their principles, than that of *compelling* the ministers of the Establishment to abstain wholly from teaching those mysteries of Christianity which they have solemnly engaged, and are expressly ordained to inculcate? That *cant* should be discouraged, we allow; although we could wish that the repression of it among the ministers of the Establish-

*We were taught just before, that *the clergy at large* constitute the Church of England. Now we are told, that *the majority of the living members*, and particularly *the most learned, upright, and judicious members* of the Church of England, constitute that Church! If the latter of these contradictory opinions be admitted, it will be necessary for a conscientious candidate for ordination, who wishes to subscribe the Articles in the sense which, according to these rules, is the only legal one, to take an actual survey of the kingdom, and to poll all the existing individuals who profess to be members of the Church of England; at the same time taking with him a pair of intellectual and moral balances, nicely adjusted, in order to ascertain the comparative *learning, uprightness*, and *judiciousness* of these same living members of the Church.

ment were effected rather by their own good sense and discretion, than by the operation of political coercion. But when the suppression of those *mysteries*, which, though unfathomable to our understanding, are, nevertheless, fit objects of our faith; such as "the Trinity of persons in the undivided Godhead, the Incarnation of the second Person, the expiation of sin by the Redeemer's sufferings and death, the efficacy of his intercession, and the mysterious commerce of the believer's soul with the Divine Spirit*—when a *compelled* suppression of these mysteries is proposed, as a panacea for the moral disorders produced by fanatics and atheists, we must beg leave to question the judgment and skill of the prescriber. And whatever Mr. Fellowes may say or think, our hearts desire and prayer to God is, that the clergy of the Establishment, of whom we are taught "to account, as of the ministers of Christ, and stewards of the mysteries of God," may have "utterance given unto them, that they may open their mouths boldly to make known the mystery of the Gospel."

It is a curious fact, and a striking instance of the inconsistency which attends all attempts to evade the force of plain truth, and to quibble away the dictates of common sense, that although Mr. Fellowes would allow, and even persuade government to *bind* the ministers of religion, by an act of rigorous *compulsion*, to teach nothing but morality; he, nevertheless, deems it inconsistent with rational liberty, that these same ministers should be *bound*, by their own voluntary and most solemn engagements, to teach no doctrines repugnant to those which are contained in the confession, to whose truth they have subscribed their assent.

But with instances of inconsistency and self-contradiction, the present publication abounds. In one place we are taught, that in the first verse of the eleventh chapter of the Epistle to the Hebrew, the word *faith* means "those things which are revealed by God, but are invisible to our perceptions." (p. 104.) Fortunately, however, for truth, Mr. Fellowes afterwards changes his opinion, and quotes this very verse as referring to the act of faith in the mind of the believer. In p. 112 he tells us, that "the ceremonial laws of the Mosaic dispensation were intended merely to preserve unbroken the barrier between Jew and Gentile." And yet, in the *very same page* (as if impatient to contradict himself) he declares, that "the Redeemer was, indeed, seen through the rites of the Mosaic dispensation." Again, in p. 208, he says, that grace *moderates the rigour of the law, and mitigates its penalties;* and yet he asserts in the same page, nay, in the same period, that *grace establishes the law;* and moreover speaks in p. 210, of the moral law being "*perfected* by the sovereign excellence of Christian charity." Again, in p. 179, apostrophizing the Christian, he says, "It is only by personal acts of sin, *hardening into habits of sin*, that thou becomest a transgressor, subject to the wrath of God;" and yet in p. 220, he declares that "the moment we have violated *any one* duty of truth, justice, and humanity, or any one saying of the perfect law of Christ, that moment we are polluted with guilt; and, without repentance, obnoxious to punishment."

Of Mr. Fellowes's opinions on the subject of regeneration, it is unnecessary to say more, than that he maintains

* See the Charge of Samuel, then Lord Bishop of St. David's, delivered at his primary Visitation, in the year 1790.—We earnestly recommend an attentive perusal of this Charge to Mr. Fellowes, and to every person who may be disposed to adopt his idea, of compelling the ministers of the Gospel to be silent respecting its mysteries. In this Charge Mr. Fellowes will find almost all his favourite principles pointedly condemned, and thoroughly exposed: and he will perhaps be taught to question, whether the maintenance of the doctrines of original sin, of "justification by that faith," which is "a gift of God, distinct from the natural faculties;" and of that "communion between the believer's soul and the divine Spirit, on which the whole of our spiritual life depends," be really characteristic of ignorant fanaticism; since he will find these doctrines plainly and forcibly inculcated by one, whose gradual and well-merited elevation from the Archdeaconry of St. Alban's to the see of St. Asaph, confers less honour on his name, than the ability with which he has illustrated the pure and primitive doctrines of Christianity, and the faithfulness and resolution with which he has defended them against the persevering attacks of Pelagian and Socinian antagonists.

that regeneration is "only another name for repentance *confirmed;*" and that he believes, that "there are some persons who need no repentance."

His ideas respecting the operations of divine grace, and the efficacy of prayer, may be collected from the following quotations.—"Though devotion excite the most agreeable sensations, these sensations ought not to be esteemed supernatural calls or miraculous experiences; for they proceed from natural causes, and are generated by the moral organization of man, &c."—"Prayer is a help to holiness; and when fervent and sincere, procures a refreshing supply of those wholesome moral energies, those spiritual gifts, which, by whatever name they may be expressed, are certainly ultimately derived from the Father of Spirits; not by any immediate and miraculous interposition of his power, but through the channel of that moral order of things which he established, and the moral constitution of man, which he ordained" (p. 187.)—"Grace operates by general laws." (p. 190.)—"One measure of grace, rightly used, will bring us another. One temptation combated and vanquished, brings strength to resist a stronger; till, by degrees, the habit is formed, and the fiercest assaults of the adversary are derided." (p. 202.) For these opinions on the subject of grace, Mr. Fellowes indeed prepares his readers, by telling them in a preceding page, that "*most* of the promises of grace, which occur in the Scriptures, are restrained to the apostolical age:" and by stating, as a mere *probability*, that, "the expressions, Ask and you shall have, &c. Luke xi. 9—13, have a relation to the faithful in all future ages."

Mr. Fellowes's views of this subject admit still farther illustration, from a sentiment which he expresses, in his 231st page, where he says, "Reason and conscience are the great antagonists with which God has provided us to combat temptation. Would we but carefully cultivate our rational faculties, and our natural sense of right and wrong, and which are so capable of improvement, no temptation would be able to bring us into subjection." Here we are told, in the former part of this passage, that "reason and conscience" are the *great* antagonists, with which we are to combat temptation; and, in the latter part of it, that "our rational faculties and natural sense of right and wrong," are *sufficient* antagonists. We very much doubt, whether St. Paul was of Mr. Fellowes's opinion. That Apostle speaks, on one occasion, of our resisting the tempter, *stedfast in the faith;* and, on another occasion, when enumerating the defensive as well as the offensive instruments of Christian warfare, he directs, that *above all*, we should take the *shield of faith*, wherewith, says he, "ye shall be able to quench all the fiery darts of the wicked:" he also mentions "the sword of the Spirit, which is the word of God." Ephes chap. vi. ver. 16. 17.

But we are not certain that Mr. Fellowes will admit St. Paul's authority, in opposition to his own. We cannot indeed conceive how Mr. Fellowes can believe the inspiration of that Apostle, since he not only retails the ridiculous notion, "that St. Paul being bred a Pharisee, spake in the 9th chapter to the Romans, and is there to be interpreted, *ex mente Pharisæorum, according to the doctrines of the Pharisees concerning fate, which they had borrowed from the Stoics;*" but also says, concerning his Epistles in general, that the matter of them is, perhaps, in some degree, tinctured with the rabbinical philosophy; and he moreover insinuates, that there is a coincidence between the effect of prejudice on the mind of St. Paul, and the odour which an empty cask retains of its former contents! (p. 13.)

The subject which has occasioned the preceding observations may safely be dismissed with this one remark. When St. Paul, under the pressure of that temptation, which he denominated "a thorn in the flesh," prayed for divine relief, God did not tell him that his *reason and conscience*, or his *rational faculties and natural sense of right and wrong*, were the *great* and *sufficient antagonists* with which he might repel the temptation. No—the language of God to the Apostle was, MY GRACE *is sufficient for thee.*

It will appear to many of our readers a strange, and it is certainly an expressive fact, that in attentively reading

through this book, consisting of 400 pages, and intended to give a correct and comprehensive view of the religion of Christ, we have not met with a single syllable concerning "the exceeding great love of our Master and only Saviour Jesus Christ, in dying for us." How any man could write a thick octavo volume on the avowed subject of Christianity, and so completely abstract his thoughts from the most prominent, most precious, and most influential of its truths; how he could speak of the pardon of sin, the gifts of grace, and the hopes of glory, and yet abstain from expatiating with pious gratitude and lively joy on that "precious blood shedding," by which that pardon, those gifts, and those hopes are "obtained to us"—these are questions which we are wholly unqualified to solve. That such things may be, we learn from the work before us; and the discovery pains no less than it surprises us. We forbear to draw any inferences from the fact; and leave our readers to determine, what that religion must be, which is accompanied by such an insensibility as can be persevering silent on such a subject. Mr. Fellowes has indeed once used the phrase, "atonement of Christ." What he means by the phrase the reader will judge, from considering it in connection with the passage in which it occurs. His words are these: "How many particular acts of obedience or of disobedience will cause us, through the mercy of God operating in the atonement of Christ, to appear just in his divine presence on the one hand, or will occasion our exclusion from his favour on the other, we cannot ascertain, nor does it become us to inquire." (p. 348.) This is certainly an extraordinary sentence. The idea of determining our justification before God by exact arithmetical calculation, is so absurd, that Mr. Fellowes might have spared himself the trouble of discouraging its adoption, by pronouncing its impracticability. The notion also of acts of *disobedience* causing us to appear just in the divine presence, is perfectly novel,* and can only be paralleled by the declaration which Mr. Fellowes makes in his 277th page, where he asserts, that the belief that there is no God is the fundamental principle of natural religion, on which all its truth depends, and all its importance rests!

To refute all the errors of this publication, and to mark all its defects, would be a task, no otherwise to be accomplished, than by writing a book at least twice as large as the one before us. Indeed many of Mr. Fellowes's sentiments and expressions are so palpably inconsistent with all which the orthodox members of the Christian Church have agreed to receive as true, that a child of ten years old, who understood the Catechism, would be able to detect the false doctrines of this modern reformer; who, big with the imaginary importance of his plan, and confident of his abilities to accomplish it, anticipates the gratitude of the Christian world, for attempting to overthrow the doctrines, and explain away the truths, which the Christian world, properly so called, has, for more than two hundred years, agreed in embracing and united to maintain.

The man who speaks of Jesus Christ as *a man sent from God* (p. 139.); who represents repentance as restoring us to God's favour, (p. 167.) as saving the soul, (p. 179.) and as expiating offences, (p. 212.) and thus ascribes to it the offices which belong only to Christ, as our atonement and intercessor; who talks of men remaining suspended in a sort of middle state, between impenitency and repentance (p. 178.); who adopts the strict papistical interpretation of St. Peter's declaration concerning charity, in the 8th verse of his fourth chapter (p. 209.); who supposes pernicious tenets on religious subjects to be identified with the physical organization of an infant's brain (p. 248.); who repeatedly denominates sins little, trivial, transient, and venial; and, lastly, who speaks of men *deserving* admission into the courts of the mansions above (p. 275.); such a man may raise a smile by his absurdities, or excite compassion for his errors; but he is in no danger of making converts, or obtaining patrons, except among those who are either strangers or enemies to

* See the next No. p. for a correction of this passage.

the established doctrines of the Protestant Church.

It would have argued a becoming modesty in Mr Fellowes to have read more before he began to write; or, (if the propensity to become an author proved irresistible) to have written with that diffidence which would have suited his very imperfect comprehension of the subjects which he undertook to discuss. Dogmatical presumption is displeasing, even in an old man of the highest attainments and soundest judgment; but in a young man of moderate abilities and confined reading, it is very disgusting. It is curious to observe, that while Mr. Fellowes disdains to bend before (what he calls) the colossal authority of Hooker; he writes as though he expected that his readers should "bend in passive humiliation" before the (we will not say pigmy, but we may certainly say) not very gigantic authority of the Curate of Harbury.

To the cant of affected piety, we have perhaps an aversion as real, though, we trust, not so fierce and uncharitable, as that which is professed by Mr. Fellowes. But there are other species of *cant*, which are scarcely less repugnant to our taste, or less revolting to our principles. Such, for instance, is the cant of paganism, which prates without meaning, and almost without end, about moral economy, moral organization, moral order, pleasurable influences, simple volition, universal system, &c. &c. &c. Such too is the *cant* of adulation, of which Mr. Fellowes has given some instances in the 201st 286th and 392d pages, which are so hyperbolical and bombastic, that they must prove equally insulting to the understanding and sickening to the taste, both of those who read and those who are the subjects of them; and such also is the *cant* of abuse, which is the distinguishing characteristic of Mr. Fellowes's phraseology; which, however, no provocation from the objects of his attacks could authorize, and which no charges of moral delinquency, however fully substantiated, could justify; but which every man of cultivated manners, liberal education, and Christian principles, must thoroughly condemn.

In short, these circumstances being considered, we are warranted in dismissing this publication with the declaration, that Mr. F instead of furnishing us with religion without cant, has giving us cant without religion.

---

XLI. *Memoirs of John Bacon, Esq. R. A.; with Reflections drawn from a Review of his Moral and Religious Character.* By R. Cecil, A. M. Minister of St. John's, Bedford Row. London, Rivington, 1801. 2s. 6d.

The object of this publication, which the Author informs us he undertook at the request of the family of the deceased, is "to encourage real genius struggling against early disadvantages; to prove the solid benefits of a steady probity; and, above all, to exemplify the divine maxim, that *wisdom is justified of all her children.* (p. 1.)

The subject of this little tract is divided into two parts. In the first is given a description of Mr. Bacon's character, as an artist, as a man, and as a Christian. The second, and most important part, consists of reflections, drawn from a review of the character of Mr. Bacon.

To all admirers of sculpture, Mr. Bacon, as an artist, is well known, and so long as true genius remains, his works will speak for themselves. It is not the intention of the Author of these Memoirs to dwell upon this part of his character, but he wishes to exhibit at one view, both the artist and the Christian, in order to illustrate this simple but important truth—that genius and piety, are by no means inconsistent, but that they may exist, in an eminent degree, in the same person.

Several little anecdotes are given, to shew how Mr. Bacon's religious principles operated in his mind, and influenced his conduct. When he was about fourteen years of age, "he principally supported his parents by the produce of his labours, even to the abridging himself of the necessaries of life." Upon this proof of filial affection the Author makes the following remark: "Let children learn, not only from God's word, but also from facts like the present, how a dutiful and affectionate regard to their parents is marked by HIM on whom all events depend. It is sowing the seeds of future

blessings. It is laying a good ground of expectation respecting their own children." (p. 5.)

Mr. Bacon, we are told, was "naturally irritable;" a temper, without doubt, directly opposed to the mild genius of the Christian religion. We accordingly find, in the following observation, the effect which Mr. Bacon's religion produced on his temper: "I do not recollect any one in whom I have observed so much natural irritability, tempered with such meekness and forbearance." (p. 24.) And, it may be added, where natural irritability is *not* so tempered, nay, where it is not to a considerable degree subdued, religion has made but little progress. The same principle which enabled Mr. Bacon to govern his temper, "led him to be ever suspicious of himself, and glad of any hint from his friends. (p. 32.)" He seemed to feel the reproof of a friend, as a token of peculiar friendship." (p. 33.) The following testimony of Mr. Bacon's humility, and readiness to receive reproof, is well worth the reader's attention.—"Mr. J. an old and very intimate acquaintance of Mr. Bacon, says, that his deceased friend was remarkably grateful when told of his faults or deficiencies; that he laid a particular injunction upon Mr. J. to mark his conduct and behaviour in business or company; that Mr. J. sometimes complied with this request, in as severe a manner as possible; that he always met with expressions of gratitude for his strictures, and could perceive that Mr. Bacon seldom received his observations in vain." (p. 33 and 34.) "In his family he was not only the pious father, but also the pleasant friend and companion: while he instructed he entertained." (p. 40.) He was likewise, (what surely every religious man *must* be) a loyal subject. "His mind was continually on the wing to counteract the desperate attempts made, particularly for years past, to over-turn Church and State." "He abhorred from his heart the spirit of the Jacobins." (p. 49 and 50.) "Above all, he lamented that persons, making a serious profession of religion, should be found attempting even to palliate that spirit of insubordination, which had already taken such portentous strides, and still threatens to overturn Europe; or that such persons should not perceive how utterly the genius of Christianity opposes such a restless spirit." (p. 51.) "He accordingly joined liberally in the public subscription for the use of government at the Bank, and armed his sons and workmen." (p. 53.)

In this manner Mr. Bacon let his religion shine before men. His character is thus briefly summed up. "Those knew him not, who did not know that he was a truly affectionate husband, a tender parent, a steady friend, a loyal subject, an honest man, and a real Christian." (p. 40.)

We now call the attention of the reader to the *Reflections* which the writer of these Memoirs makes on a review of the character of Mr. Bacon. In opposition to the insinuations of scepticism, which would represent religion as, "uncertain in its nature, and debasing in its tendency"—he maintains the *sameness of its principle, and the superiority of its sentiment.*" (p. 68.) Real religion he defines to be—"the heart of fallen man, under a divine influence, returning to God, through a mediator." (p. 76.)

In opposition to this simple account of true religion, the superficial observer may be disposed to bring forward what he calls, the *variety of religions* which are to be met with. Such an one will find some important thoughts in the following observations: "For any one to tell us, by way of objection, of the various inventions which men have mingled with religion, whether false or true, is only telling us in how many ways a puppet may be dressed, or a living man disguised. To such an objector I would say, if you stumble at the pitiable notions and practices of the weak and superstitious, and occupy yourself about the *wood, hay, stubble*, with which such build upon the foundation—or, if you only listen where bodily disorder, accidentally connected with religious impression, utters its wild absurdities, verily you have your reward. In the first instance, you have pursued folly, and caught it. In the second, you have watched infirmity, and

discovered that it will wander: you have looked for truth where you should not, and found in its stead what every considerate man would have expected to find." (p. 80 and 81.) To the objector against religion, on account of the "fraudulence and hypocrisy" which may be too often discovered, the Author makes this pointed address—"When you receive your gold, and find, as you have probably found before, that a counterfeit or two has slipped in among it, determine immediately to throw away the rest as of no value; resolve that no true gold is to be found. But you revolt at this: you love your money, and instantly apprehending the distinction between true and false, you reject the spurious coin, and cautiously treasure up the rest." (p. 82.) To the sincere inquirer after truth, the Author gives the following advice: "Let him read his BIBLE, to learn the substance of that grand design.* There, after contemplating man's original apostacy, let him mark that one living and consecrated way of redemption, instituted at the Fall, kept in memory by typical shadows, and finished on Calvary. Let him trace the operation of the spirit of life, which giving effect to the design, and to that only, produces in man a new and distinct character." (p. 86 and 87.)

By the *superiority of sentiment*, which belongs to true religion, the Author tells us he means—"not only the nobler objects it represents, but that elevation and comprehension of mind which it inspires in its sound professors." (p. 89 and 90.) He then proceeds to shew how this principle was illustrated in the character of Mr. Bacon, who, though he felt that enthusiasm for his art, which such a genius must always feel, yet kept his art in its proper place, and sincerely pitied those who had no taste for higher gratifications. The following striking observations we think peculiarly applicable to those whose turn of mind leads them to value the arts, not only above religion, but to the exclusion of it.—"To see a guilty, dying, and responsible creature, capable of enjoying and glorifying his Maker, created for this end, and though fallen away from his God, yet provided with means for returning to his favour and image—to see such an one, having but a short interval for accomplishing this his greatest work, yet totally occupied and infatuated by his taste for the evanescent charms of sculpture, painting, music, &c.—wasting his only opportunity in the admiration of shadows and sounds, while impending and everlasting realities are forgotten if not despised:—to hear him offering apologies for such a conduct, drawn from the innocence and excellence of the objects, by which he is thus blinded, bondaged, and infatuated—is, to say the least of it, a striking and prodigious instance of his fallen and miserable condition. Were a criminal under condemnation, and allowed but a short interval before the sentence of death was executed; and could he obtain not only pardon, but preferment, if he properly applied for these during that space of time; what should we think of the man, though in other respects sober and rational, if, instead of improving this opportunity, he wasted it in placing pictures and images round his cell, or listening to the songs of the next prisoner? and if in addition to this, he were angry whenever his friends reminded him of the infatuation, treating their remonstrances as enthusiastic and irrational?"

The specimens which we have given, may enable the reader to form some judgment of the entertainment and instruction which he will find in this excellent little tract; the main object of which is, to state the nature of the Christian religion, and to point out its genuine operations on the mind and conduct of those who are under the influence of its principles.

While we warmly commend the general execution of the Author's plan, we feel ourselves bound to point out what appear to us to be the faults of his work. The phraseology we think occasionally objectionable, on account of a quaintness and obscurity in some of the expressions. While we express our approbation of the work, we con-

* This expression appears to us rather obscure, as no *design* had been previously mentioned.

sider these as defects. At page 59, two letters of Mr. Bacon to his daughter are introduced, with some apologetic observations. It is far from our intention to examine them with a critical eye. The inaccuracies both of sentiment and expression, which may naturally flow from the unguarded warmth of an affectionate father writing to his daughter, are certainly not the proper objects of criticism; but whether such inaccuracies should not have prevented the *publication* of the letters may admit a doubt.

It has been a question often agitated—whether, in biographical writing the faults of the deceased should be pointed out, as well as their virtues? We are aware that much may be said on both sides of this question, and it is by no means our design here to discuss it; we would only now remark, that we consider the anecdote, mentioned in page 16, containing the *compliment* which Mr. Bacon paid to a "certain great personage," and that in page 94, where he is speaking of the *toys* with which the world are amused, and the observation there made respecting *himself*, if they were not defects, certainly were not illustrations of the religious principle by which Mr. Bacon was influenced. Indeed, they seem to be no more than passing words, not intended to be recorded, and perhaps had better not have been published, unless they had been accompanied by a few comments, tending to shew the evil of flattery in the first instance, and to obviate the danger of misconstruction in the second.

The reader will not misunderstand these remarks so far as to suppose that we mean by them to derogate from the intrinsic merit of the present publication.

As impartial critics (a character which we shall always endeavour to deserve) we feel it our duty to point out what appears to us faulty in the work before us; but with these slight exceptions, we have no hesitation in saying, that it contains a faithful and spirited delineation of true religion, both in its nature and operations, and as such we cordially recommend it to serious perusal.

XLII. *Remarks on the Design and Formation of the Articles of the Church of England, intended to illustrate their true Meaning: A Sermon preached before the University of Oxford, at St. Mary's, on Sunday, February* 14, 1802. *By* William Lord Bishop of Bangor. Hanwell and Parker, Oxford; Rivingtons and Hatchard, London.

The object of the Right Rev. Author of this Discourse, as it is stated by himself (p. 29,) is to recall "the attention of the younger student to the true end and design of" the Articles; to shew "as well from reason as from authority, that they must have a clear and determinate meaning in a literal and grammatical interpretation; that this meaning must be that, and that only, which was intended by the original imposers; that this cannot be deduced from reference made to the known opinions of the imposers or compilers, individually taken, which were often inconsistent and incompatible one with the other; that it is still less proper to apply the known attributes of the Deity, the principles of natural and revealed religion, the authority of Scripture, or the writings of the earlier fathers, as means of interpretation, topics more useful in proving the truth of the propositions therein contained, than in explaining or ascertaining their exact meaning;" moreover "that the best means to establish the exact and true sense of them, where any difficulty occurs, are to consider the causes which gave rise to them, as well as the various circumstances under which they were composed; and above all, to compare them with other confessions made by contemporary Churches;" and thence to establish the conclusion "that the means of comprehension intended were not any general ambiguity, or equivocation of terms, but a prudent forbearance in all parties not to insist on the full extent of their opinions in matters not essential or fundamental; and in all cases to wave as much as possible tenets which might divide, when they wished to unite;" and lastly, "from the whole to impress the importance of one main clue to the just interpretation of the Articles, namely, a cautious regard not to ascribe to them any tenet, or colour of tenet, which is not clearly and fully expressed; especially when the lan-

guage therein used, compared with other contemporary confessions is more restricted, and the doctrines less explicit."

That this design is of very considerable importance, no one, we presume, will deny; nor will any one, who has attentively read this Discourse, refuse to its author the praise of having displayed a moderation of temper in his statements and inferences, which become him both as a Christian Prelate and a writer; insomuch that his urbanity will conciliate the respect even of those who may not assent to his arguments.

For our own parts, we are of opinion that his Lordship has adopted a just view of the nature of that comprehension which was designed by our Reformers although we differ from him in other particulars of his chain of reasoning. On these particulars, and on the application of some of his rules, we shall, with due respect for his Lordship's character and station, make a few comments.

After stating the importance of the subject upon which he is entering, his Lordship makes some preliminary remarks on certain opinions, which have been heretofore advanced, respecting the end proposed by the Confession of Faith contained in the Articles of our Church. Those who have considered this Confession as consisting of *articles of peace*, and those who have proposed to "allow any sense, which the words can, in the construction of any one, be made to bear," are justly condemned, as alike defeating the very purpose for which the Articles were constructed. He also rejects the opinion, that the sense of the Articles is to be determined by a reference to the sense of the Imposers or to the sentiments of the Compilers; as it would be impossible to ascertain the one with sufficient accuracy, or to find in the other that uniformity, which is requisite for the purposes of such a reference.*

His Lordship also decidedly opposes the idea of a *designed* ambiguity in the terms of the Articles, which was entertained by an eminent prelate, who, upon the hypothesis of this purposed ambiguity on the part of the Compilers of the Articles, constructed his general exposition of them, justly shewing, "what caution is necessary in the use of it, and that we are neither obliged by the necessity of the case, nor can be induced from a regard to the express design of our Church, to recommend the expedient of offering generally to the assent of the student, under one and the same form of words, a choice of different and even contrary opinions justly deducible from those words; as this can only be effected, by allowing different and opposite principles of interpretation; a measure which must be considered as the resort of a mind not satisfied with the plain and direct tendency of these Articles, and therefore labouring to invent means of reconciling them to the assent of those, whom education or habit had rendered in no wise partial to the real sentiments of our Church."

The following passage from the 9th and 10th pages of this Sermon, states with brevity and perspicuity the difference between Creeds and Confessions; and, at the same time, explains their origin; and also furnishes a reply to those, who deny, or question their expediency.

"I have upon another occasion observed of Creeds, that if they took their rise in the very commencement of Christianity, and were introduced from the necessity of a profession of faith to be made by those who offered themselves for Christian Baptism, they were afterwards found expedient, even by the Apostles, to preserve the purity of that faith, as well as to teach it. Too soon indeed did they become the best criteria of Christian faith in the ministry, a security to the laity for the uniformity and consistency of the doctrinal instructions of their teachers, and a preservation against the various heresies which disturbed the earlier periods of the Church.

"Confessions, such at least as are the objects of our present attention, may be considered as having the same great ends in view,

* In this opinion, however, we are forced to differ from his Lordship; for how is the general sense of the imposers or compilers to be collected; but by a reference to their individual sentiments? The inconsistency and incompatibility of these, on the various doctrines which constitute the Confessional of our Church, is a point to be proved, not to be assumed.

the purity and preservation of our faith: but as they originated in very different times and in very different circumstances, it may be expected, that these objects would be pursued by means likewise in some respects different.

"Creeds in their commencement were simply expressive of faith in a few of the leading and undisputed doctrines of the Gospel.

"Confessions were, on the contrary, the result of many an hazardous and laborious effort, at the dawn of reviving literature, to recover these doctrines, and to separate them from the enormous mass of erroneous and corrupted tenets, which the negligence or ignorance of some, and the artifices of avarice and ambition in others, had conduced to accumulate for a space of near a thousand years, under an implicit obedience to the arrogant pretensions of an absolute and infallible authority in the Church of Rome."

Respecting the true scope and design of the Confession comprised in the Articles of our Church, his Lordship says, it "will not, I conceive, be correctly apprehended in any other view, than that of one drawn up and adjusted with an intention to comprehend the assent of all, rather than to exclude that of any, who concurred in the necessity of a reformation; to comprehend, not generally by a purposed ambiguity of language and an equivocal use of terms, but upon the plain and only justifiable condition expressed in the royal injunctions of a later reign, that the meaning of each Article be taken only in the literal and grammatical sense."

The above is a proposition to which we can by no means agree without very considerable *limitations* and *exceptions*. At the period alluded to, there doubtless were many persons, who, while they maintained Arian, Socinian, or Pelagian sentiments, or cherished some other error equally ruinous, would have concurred in the general necessity of a reformation from Popery, whose *assent*, nevertheless, the Compilers of the Articles could not intend to *comprehend*, because they have actually *excluded* it.

Having mentioned the boldness, the wisdom, and the liberality of the Reformers, in undertaking the formation of a Confession, which, in the enumeration and method of its several articles, should meet the approbation and engage the consent of the whole body of the Reformed, within the limits of the kingdom; his Lordship thus proceeds:

"The means to accomplish this were evidently, after establishing as articles of faith those plain and prime truths, upon which the Gospel dispensation rests as upon its basis, and reprobating in a clear and decisive tone those tenets which were obviously not consistent with these first principles, to select for consideration from the remaining mass so many subjects, as might appear, to the numerous advocates of a reformation so to be constituted, under any view important to the interests of true Religion.

"It was natural to suppose, that a temperate discussion of these topics would have a tendency, from mutual explanations and reciprocal forbearance, to induce an approximation of opinions, which would not admit of a closer union. And whilst the extreme positions only of each were found to be irreconcileable with those of the other, it become the dictate of piety and prudence in each to acquiesce in terms, which, if they did not fulfil the wishes of all, afforded yet no positive ground of objection to any.

"Thus the concession required from individuals was not that which gives up to others an opinion against conviction, a concession of tenets, of the truth of which they were assured: the concession was simply in appreciating the value and importance of those tenets: more obviously, a forbearance shewn in not insisting upon those propositions as fundamental points of doctrine, which did not appear to themselves necessarily such, and which to others might not appear to be in themselves just; a forbearance productive of the most desirable ends, mutual edification in procuring a general consent upon the more important topics, and mutual peace, in avoiding to excite unnecessary diversities of opinion upon others less essential to true religion.

"To express the doctrines thus agreed upon in terms pointing to the scriptural authorities on which they rested, would certainly be to meet the approbation of all parties, to whom it afforded at once a statement and a proof.

"In some cases, moreover, it might be expedient to adopt the language of Scripture, and even the exact letter, with a strict and cautious regard not to afford occasion for discussions, which might weaken, or endanger the unanimity so much to be desired."

In order to illustrate these hypothetic remarks, his Lordship selects, as examples of their justness, the 3d, 9th, 11th, and 17th Articles.

In his Lordship's observations on the eleventh Article, he entirely overlooks one of the terms contained in it, which appears to us to be of conside-

rable importance. The Article speaks of our being "justified by Faith only." Now, the exclusive adverb "*only*" either escaped the notice of his Lordship, or did not appear to him to demand it. But, to us it appears to be one of the hinges, upon which that question turns, which it was one of the objects of this Article to determine. And we confess that we do not see how it is possible to ascertain the applicability of the example drawn from this Article, to the principle which it was adduced to illustrate, unless we take into the account, the force which this word "*only*" has upon the proposition in which it occurs.

In discussing the Article on Original Sin his Lordship observes, that it differs from the Article on the same subject in the Confession of Augsburg; the latter maintaining the imputation of Adam's sin, and the penalty attached to it, eternal death; while the former (according to his Lordship's view of it) is silent on this point, and only asserts the corruption of our nature. In pursuing the subject of this Article, his Lordship objects to our understanding the word *deserveth*, in the sense of an actual and just desert; and adds, that "we learn from the repeated authority of the ablest Protestants, both at home and abroad, that the words *meritus*, *mereri*, *meruit*, and the like, were frequently, and indeed not unusually, adopted in a more lax and less correct sense, which implied no more than the attainment or possession of good or evil." The justness of the foregoing observation, considered as a philological criticism, must be fully admitted: but the importance of it, as affecting this point of theological doctrine, we must be permitted, with due deference, to question. If Original Sin *attains* or *possesses* God's wrath and damnation, then (according to our apprehension) it must unquestionably deserve it. Human judicatures, being composed of fallible men, liable to passion, prejudice, and mistake, may decree condemnation, or award punishment, where no crime has been committed, or, at least, not such an one, as would justify the sentence. But no such considerations can apply to God: and therefore, keeping in view his inviolable justice, and unerring judgment, we cannot suppose any thing to *attain or possess* God's wrath and damnation, which does not *actually and justly deserve it*.

His Lordship justly applauds the caution and moderation of our Church, in the formation of the 17th Article, and though we may not subscribe to the accuracy of all his remarks, yet we must allow that he has wisely imitated that caution and moderation, in his discussion of it.

We must now take our leave of this Sermon; yet not before we have repeated our commendation of the temper, with which it is written. And when we consider the extent of his Lordship's plan, and moreover, that in the execution of that plan, he was circumscribed within the narrow limits of a Sermon, we rather wonder that he should have touched on so many important points, than that he should not upon all have sufficiently guarded his words, or completed his subject.

---

XLIII. *Short Prayers for every Morning and Evening in the Week; designed for the use of those persons who have not time to use, or money to purchase longer Forms of Devotion.* By THOMAS T. BIDDULPH, A. M. Minister of St. James's Bristol. Second edition. Sold by Bulgin, Bristol; Matthews, and Richardson, London. Price 3*d.* or 20*s.* per hundred.

THE duty and expediency of an habitual exercise of family devotion will readily be acknowledged by those who consider the service of God, and an advancement in holiness, as the proper business of every day, and of every person: who, therefore, while they maintain the celebration of domestic worship in their own houses, will feel desirous to recommend the adoption of it among those, whose religious improvement they have a desire, and an opportunity of promoting. Such persons, aware of the expediency of furnishing the means, where they wish that the end should be accomplished, will perceive the importance of supplying poor families with books of devotion, and accordingly will be led to inquire, what

manual of prayer is well suited to such a purpose. Among the many publications of a similar kind which may have appeared, we think that before us calculated for profitable use in poor families; to whose capacities its phraseology is judiciously adapted. The prayers contained in it are likewise recommended to us, as they will be to our readers, by the introduction into most of them of some portion of the Liturgy of our Church.

To this cheap manual of devotion, we invite the attention of those, who, living in country parishes, desire to supply the neighbouring cottagers with a help to the celebration of family worship.

## LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

### GREAT BRITAIN.

Mr. Coxe has made considerable progress in his *History of the House of Austria*, on which subject there appears to be no tolerable book in any language.

A History of the Reign of his present Majesty, by Dr. Bissett, is in the press.

Mr. Maurice's second part of the first volume of his *Modern History of Hindoston* will soon appear.

Mr. Fred. Accum has circulated proposals for publishing *A System of Theoretical and Practical Chemistry, calculated to teach experimentally the Theory and Practice of the Sciences;* to be printed on paper made of straw only, and illustrated with engravings, in 1 vol. 8vo.

A new edition of the *Works of Lord Bacon*, in 10 vols. 8vo. is in the press.

Mr. John Geard, who has published one vol. 12mo. of the *Beauties of Henry, being a Selection of the most striking passages in the Exposition of that celebrated Commentator*, containing extracts from Genesis to Esther inclusive, proposes to publish a second volume, consisting of extracts from Job to Malachi; and a third, containing those from the New Testament.

A new edition is in the press of the work entitled *Horæ Solitariæ*, being *Essays on some remarkable Names and Titles of Jesus Christ and the Holy Spirit*, with notes and corrections by the author.

Dr Stanger is about to publish a work on the *Necessity and Means of suppressing Contagion in the Metropolis.*

Mr. Leslie, translator of the Ornithology of Buffon and Montbeliard, has in the press a work, in which he controverts the opinions of Dr Herschel, respecting the sun's heat, which have lately appeared in the Philosophical Transactions.

M. Denon's long expected *Travels in Upper and Lower Egypt*, in company with General Desaix's division of the French army, has made its appearance, and is one of the most magnificent works of modern times. A translation has been undertaken, and the plates are to be reengraved by some of the best English artists. The original work sells in London for twenty-two pounds; but it is supposed, that the quarto edition of this translation will be afforded for about five guineas, and the octavo for about two. Most of the Egyptian antiquities, which have arrived at the British Museum, are portrayed and described in M. Denon's work.

A gentleman in Birmingham is said to have invented a new BAROMETER, upon a very simple principle, but which, by certain combinations of wheel-machinery, points out the most minute variation in the gravity of the atmosphere.

Sir H. C. Enclefield has made some accurate experiments, which are detailed in the Journal of the Royal Institution, vol. i. p. 202—208, in consequence of Dr Herschel's interesting discovery of the *separation of solar heat and light by the prism*, and which appears to be a complete confirmation of the truth and accuracy of Dr. Herschel's assertions on the subject. In the experiments made in the month of June last, the sun's rays raised the thermometer in the invisible ray to ninety-eight degrees, while in the visible red it never rose above eighty-seven degrees.

Count Joseph Truchses, who is said to possess the most valuable collection of pictures of any individual in the world, has circulated proposals for the establishment of a *National Gallery of Paintings in London*, by removing his collection of pictures, now at Vienna, to our metropolis. He offers his collection for sale to 10,000 subscribers of six guineas each; two guineas only to be at present advanced. For this subscription the right of perpetual proprietorship will be granted, and six or eight annual admission tickets.

The first cargo of the Egyptian Antiquities, taken from the French at Alexandria, arrived a few days since at the British Museum. It consists of an immense stone-bath, said to be ten tons in weight, covered on the inside and outside with hieroglyphics; of a massy stone coffin, inscribed also with hieroglyphics; of a prodigious hand in stone, part of a statue, which must have been 150 feet in height; of two fine marble statues in Roman habits; and of a great variety of ancient Egyptian sculptures, highly curious, but much defaced from the ravages of time.

*Want of room obliges us to defer several interesting Articles of Intelligence, which we reserve for a future Number.*

FRANCE.

A correct and enlarged edition of the works of D'Anville, in 6 vols. 4to. with a large folio atlas, containing 62 charts, is in preparation at Paris, under the direction of M. M. Barbier du Boccage and Demanne.

A correspondent of the Poitiers Agricultural Society is said to have discovered that *poplar floorings to granaries* are a preventive against the destruction of corn by insects.

The Agricultural Society of Meaux has recommended the following simple method of preserving grain from weevils and other insects. Soak cloths, made of flax, in water; wring them, and cover the heaps of grain with them: in two hours time all the weevils will be found upon the cloth, which must then be carefully gathered up that none of the insects may escape, and be immersed in water to destroy them. A plant of henbane, placed in the middle of a heap of corn, drives them away; in this case it is necessary to watch and crush them as fast as they come out, which they do in a very short time.

The Central Committee of the Vaccine Inoculation have lately published a very succinct account of their correspondence; from which it appears, that there are uniform accounts from all parts of France in favour of the vaccine. All the medical men, who, during the last year, adopted this mode of inoculation, and who have noticed the present appearance of the small-pox, declare, that none have contracted it who have received the vaccine inoculation, although they have lived among those who were infected with the small-pox.

An experiment is now making at Paris on the method employed in Egypt of white-washing walls. The process consists in the addition of a few handfuls of marine salt to a quintal of lime, mixed for use. It is cheap, and has the peculiar property of killing insects, and of destroying miasmata, which frequently penetrate walls to a great depth.

M. Chaptal, Minister of the Interior, has addressed a report to the Consuls on the reward given by the British Parliament to Dr. J. C. Smith, for his *discovery of the efficacy of the nitrous acid fumigation in purifying infectious air*. After observing that a discovery in the sciences, particularly when it is interesting to humanity, is connected with the glory of the nation which produces it, Chaptal endeavours to shew that the priority of this invention belongs to France. He asserts that Guyton Morveau pointed out, in 1783, the use of fumigations by muriatic acid in purifying corrupted air. The first experiment made with it, took place on the sixth of March of that year, when it was employed to correct the air of the principal church of Dijon, which had been rendered contagious by opening some sepulchral vaults; and that it has been used by different medical men since that period. The only difference he states to be, that the French employ the muriatic acid, and Dr. Smith the nitrous; but that both fumigations are composed of mineral acids; and that the discovery is due to the French chemist. But is the muriatic acid an equal preservative from infection?

BONAPARTE has signified that it is his intention to propose a prize medal of 3000 francs, for the best experiment which shall be made every year upon the galvanic fluid; and also a sum of 60,000 francs, to such persons as shall promote electricity and galvanism, in the same degree as Franklin and Volta have advanced those sciences. Foreigners of all nations may be competitors.

SPAIN.

The Court of Madrid has determined to send out two learned men to make discoveries in the interior of Africa. They are now at Paris, but are to visit England for the purpose of purchasing mathematical and astronomical instruments. They wish also, previous to their departure, to have an opportunity of conferring with the African Society, and of seeing Mr. Park, who is so eminently qualified to give them information, which will enable them to prosecute their researches with more probability of success.

RUSSIA.

The Emperor has ordered, that to each Russian Gazette, in future, a Supplement shall be added, entirely devoted to the most important discoveries and inventions in arts, commerce, and agriculture. This supplement is to be edited by the Members of the Academy of Sciences, who are enjoined to present it to his Majesty previously to its being printed.

AMERICA.

Last winter a great body of Indians presented themselves to Congress, at Washington, under the command of one of their warriors, name Little Pigeon. The president and government caused ploughs and other implements of agriculture and various arts to be given to them. The president, at the same time told their chief, that the Great Spirit had given to the enlightened whites a present, which contained the means of destroying the small-pox, which had lately occasioned a great mortality among their tribes. Such was the confidence of the Indians in their more civilized neighbours, that all the warriors immediately caused themselves to be inoculated, and they carried with them vaccine matter for their countrymen. Soon after, fifteen other chiefs came to be inoculated with the vaccine: this operation was performed both times by the Chaplain of Congress.

# LIST OF NEW PUBLICATIONS.

SERMONS.

An Estimate of the Peace; a Discourse delivered at Newbury, June 1, 1802. By J. Bicheno, M. A.

Reflections and Exhortations, adapted to the State of the Times; a Sermon, preached to the Unitarian Congregation, at Hackney, June 1, 1802. By Thomas Belsham.

A Sermon, preached at the Meeting House of the Protestant Dissenters in Sidmouth, Devonshire, on Tuesday, June 1, 1802. By Edmund Butcher.

The Prospect of future Universal Peace considered; in a Sermon, preached in the Baptist Chapel, in Taunton, in the County of Somerset, June 1, 1802. By Joseph Toulmin, D D

Sermons, by the late Rev. T. Hobbes, A. M. 1 vol 8vo.

A Charge delivered to the Clergy of the Diocese of Oxford. By John Lord Bishop of that Diocese, at his primary Visitation, in June, 1802.

The Certainty of the Resurrection, argued from the Nature of Christ's Mediatorial Kingdom; a Sermon, preached before an Association of Ministers, and published at their request. By E. Williams, D. D. 8vo. and 12mo.

Early Piety recommended, in a Discourse addressed to the Schools for Religious Instruction, at St. John's Chapel, Bedford Row, May 1, 1802 By R. Cecil, A. M. 18mo.

A Sermon, preached in the Chapel of the London Hospital. By R. Watson, Lord Bishop of Landaff, 4to.

The Christian Triumphant; or, Victory proclaimed in Death; a Sermon on the Death of Mr. E. Basket, Colchester. By J. Anderson, V. D M 12mo.

A Sermon before the University of Oxford. By G. S Faber, M. A. F. L. C 8vo.

Sin Overtaken: a Sermon, at the particular request of J. Dormer, executed at Reading. By the Rev. W. B. Williams, B. A. third edition 8vo.

A Sermon, preached at St. George's, Hanover square, on the Day of General Thanksgiving. By H. Reginald, Lord Bishop of Exeter.

Revelation indispensable to Morality; preached in the Chapel of Trinity College, Dublin. By the Bishop of Killaloe.

Instability of Worldly Power, &c.; a Thanksgiving Sermon. By T. Hurlwall, M. A.

THEOLOGY.

The Family Bible, with original Notes, practical Observation, and copious marginal References. By T. Scott, Rector of Aston Sandford, and Chaplain to the Lock Hospital, 1st vol.

Watt's Works, complete, in 7 vols. 8vo.

Remarks on the Controversy between the Arminians and Calvinists in the Church of England, in a second letter to the Rev. J. Overton. By E. Pearson, B. D.

A Further Consideration of the Arguments of the Sabbatarians, and the Accounts balanced, in Seven Letters; being a Reply to the Remark of Mrs. Ann Alsop, and those of her two Friends. By J. Edmunds, 12mo.

The Gospel its own Witness. By A. Fuller, 12mo. third edition.

Sacred Literature; or, Remarks upon the Book of Genesis, collected and arranged to promote the Knowledge, and evince the Excellences of the Holy Scriptures. By J. Franks, A. M. 8vo.

Evidences of Miracles; or an Exhibition of the Testimony by which we are informed that Miracles were wrought, or an Attestation of Christianity. 12mo.

The Churchman's Memorial, No. I.

The Calvinistic and Socinian Systems compared, with an Appendix, new edition. 8vo.

Circular Letter from the Ministers and Messengers of the Baptist Churches in Northamptonshire, on the Practical Uses of Baptism. 8vo

Worlds displayed, for the benefit of Young Persons.

MISCELLANIES.

Transactions of the Royal Irish Academy, Vol. IV. 4to.

Memoirs of the Literary and Philosophical Society of Manchester, second part of Vol. V.

An Introduction to the Study of Chemistry, with an Appendix, containing the Modern Theory. By R. Stach, D D. F. T. C. D.

Epitome of Geography, in three Parts, arranged after a new Manner, and enlivened by References to Ancient and Modern History. By John Evans, A. M. 12mo.

The History of Rome, from the Foundation of the City till the Termination of the Eastern Empire. By W. Mavor, L.L. D. 3 vols. 12mo.

Dr. Cullen's First Series of the Practice of Physic, a new edition, with Supplementary Notes, containing the Modern Improvements and a Nosology By P. Reid, 2 vols. 8vo.

The Edinburgh School of Medicine, containing the Preliminary or Fundamental Branches of Professional Education, viz. Anatomy, Chemistry, and Botany. By William Nisbitt, M. D. 4 vols. 12mo.

Vol. I. and II Anatomy.

Vol. III Chemistry.

Vol. IV. Botany.

A Treatise on Brown's System of Medicine.

Lectures on Comparative Anatomy. By G. Couvier, Vol. II.

The Anatomy of the Human Body, Vol. III. containing the Nervous System, with plates; Part I. the Anatomy of the Brain, and Description of the Course of the Nerves. 8vo.

Facts decisive in favour of the Cow Pox. By R. J. Thornton, M. D.

Medical and Physical Journal, conducted by Drs. Bradley, Batty, and Noehden, Vol. VII.

Practical Observations on the Inoculation of Cow Pox. By James Bryce, Surgeon, Edinburgh.

Practical Information on the malignant Scarlet Fever and Soar Throat, in which a new Mode of Treatment is freely communicated. By E. Peart, M. D.

Maxims and Moral Reflections. By the Duke de la Rochefoucault. 12mo.

Locke on Education, very small pocket edition.

Cary's New Itinerary, with a Map, a new edition. Crown 8vo.

Cary's Actual Survey of the Streets of London, with a Map.

Supplement II. to the General Synopsis of Birds. With Index Ornithologicus. By John Latham, F. R. S. with twenty-four coloured plates. 4to.

Illustrations of the Huttonian Theory of the Earth. By J. Playfair, F. R. S. Professor of Mathematics, Edinburgh, 8vo.

A Letter, addressed to the Hon. Charles James Fox, in consequence of his Speech in the House of Commons on the Character of the late Most Noble Francis Duke of Bedford.

Considerations on the Necessity and Expediency of supporting the Dignity of the Crown and Royal Family in the same Degree of Splendour as heretofore.

Considerations on the Definitive Treaty of Peace. By W. Belsham.

Review of Public Affairs, Since the Commencement of the present Century.

Spirit of the Public Journals for 1801, Vol. V. 12mo.

Campaign between the French Army of the East, and the British and Turkish Forces in Egypt. By General Reynier. 8vo.

An Inquiry into the Causes and Effects of Emigration from the Highlands and Western Islands of Scotland, with Observations on the Means to be employed for preventing it. By Alexander Irvine.

Londinum Redivivum; or, an Ancient and Modern Description of London. By J. P. Malcolm. 4to.

Journal of Fred. Horneman's Travels from Cairo to Mourzouck, in Africa, in the Years 1797-8. 4to.

Journey through North Britain, containing Remarks on Scottish Landscape, Observations on Rural Œconomy, &c. with Biographical Sketches, &c. By A. Campbell, with 44 Engravings, 2 vols. 4to.

## RELIGIOUS INTELLIGENCE.

### OTAHEITE.

Letters from the Missionaries in this island, dated July, 1801, have been published, giving an account of the state of the Mission. Although the natives in general are said to appear familiar, and free from jealousy, yet it is not stated, that any progress has been made in their instruction. The Missionaries themselves are not yet masters of the language, and cannot, upon all occasions, make themselves well understood.—Every Missionary had "employed himself as he judged it to be his path of duty;" but, it is added, "we have brought ourselves under some degree of subordination, which, if attended to, with the blessing of God, may be much for our peace, happiness, and usefulness." Several expressions indicate, that there had been a want of harmony among them; but "we are at this time," they say, "happily cemented, and trust shall be more so." The island is represented as generally fruitful, and capable of producing any articles of tropical produce; but the progress made by the Missionaries in cultivation is said, from various causes, to have been very small. The climate must be healthy, none of the Missionaries, one aged woman excepted, being afflicted with sickness.

A few of the natives have learnt something of the use of the saw, and other tools, and one has wrought as a blacksmith; but every attempt to instruct them in reading has proved abortive. One little girl is said to be now learning to read.

The following passage we transcribe, as deserving the notice of our readers. "The same spirit which, for some years past, has been prevailing over Europe, has made its entrance into these seas, and caused much commotion, and threatens more among the Society Islands—the destruction of all government and subordination. The *Mannahowne*, or common people, are rising up against their chiefs, and overturning all authority. The commonalty of Otaheite are equally disaffected with their present form of government, as Huaheine, Ulieteæa (or more properly Oryataa) &c. and are watching a favourable oppor-

tunity of shaking off their allegiance, and levelling all distinctions of chiefs among them. The Porpoise arrived at a very critical period; for, as we have since been informed, had her arrival been one week later, it would have been decided, whether there should have been one king, or every man a king."

Under all these circumstances, an addition of twenty or thirty Missionaries, chiefly married persons, is recommended.

MISSION OF THE UNITED BRETHREN.

FROM the last periodical account of these Missions, we shall collect a few particulars for the gratification of our readers.

*The Mission among the free negroes at* BAMBEY, in *Surinam*, seems to have proceeded without any material change for some years; the congregation consisted of from forty to fifty converted negroes, who, "we can say with truth," observe the Missionaries, "continue to grow in the grace and knowledge of Jesus Christ, and in self-knowledge." The Missionaries appear to be unwearied occupied, either in attending to the instruction of their people, in labouring to add to the number of their converts, or in providing for their own comfortable subsistence. The following extract affords some idea of the dangers which they have to encounter in the last-mentioned occupation.

"In April most of our negroes dispersed into their plantations, but came, however, now and then to church. And we also were employed, during that time, in gathering in the fruits of the earth. First we reaped our Indian corn, then coffee, which this year was uncommonly plentiful, afterwards tonka-beans, and lastly rice. Of all these employments, the gathering of tonka-beans is the most troublesome, and attended with some danger; for it must be done in the midst of thick woods, where, in the long rainy season, it is very easy to contract disorders from the moisture and impure vapours. Besides, the most constant care is requisite to avoid being wounded by serpents and scorpions: on account of the former, it is not easy to walk many steps without a sword or hanger. These serpents, some of which are mortally venomous, are often so concealed, that in gathering the fruits of the earth, we are near laying hold of them with our hands; and are glad to discover them in time to avoid touching them. In the course of the present harvest we killed eight serpents of various kinds."

A number of hymns have been written in the language of Surinam, and the four Gospels are translated into it.

*The Missions to the Indians in* NORTH AMERICA were in a prosperous state when the last accounts came away.—The congregation at *Fairfield*, in *Upper Canada*, consisted of 118 persons; at *Goshen*, on the river *Muskingum*, of 71. In the accounts from the last-mentioned place it is remarked, that the state of the congregation had given much satisfaction to the Missionaries; that the love and Christian simplicity which prevailed among them had been much noticed by visitors: and that their character was such as to prove the reality of their conversion. "Their simplicity and uprightness," it is added in another place, "is peculiarly interesting and engaging. At Church their attention and devotion edifies and surprises, and it does one's heart good to perceive with what eagerness they hear of our Saviour and his doctrines."

A new Mission was on the point of being established, in consequence of an invitation from the Chiefs of the *Delaware* nation, on the *Woapikamikunk*, an eastern branch of the River *Wabash*. The chiefs, after stating that they themselves, their men, women, and children, all rejoiced in the brethren's acceptance of the invitation, engaged "that no rum-trader or drunken people should trouble them, and no good people be prevented from going to them; that they might bring their teachers, and no one should be hindered from hearing the word of God taught by them."

A new Mission has also been set on foot among the *Cherokees*. It is as yet in its infancy, the Missionaries having only reached the place fixed for their residence in April, 1801. They state the language to be extremely difficult,

and perplexed by a great number of dialects, but that they are taking all possible pains to learn it.

*(To be continued.)*

## SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

The following is the substance of the Report of the Committee, delivered at the Annual Meeting, on the 8th June, 1802.

The Committee indulged the hope, that in consequence of applications to clergymen, in almost every part of the kingdom, several persons, in whose piety, zeal, and prudence, they might confide, would, ere this period, have offered themselves to labour amongst the heathen. Their hope has, however, been disappointed For this disappointment they account, by considering that Africa, to which the attention of the Committee has been primarily, though not exclusively directed, is reputed to be unhealthy in its climate and wholly rude and barbarous in its manners * The colony of Sierra Leone itself, the centre from whence a Missionary's labours would flow, and the asylum to which he would look for refuge, was for some time distracted by internal commotion, has been lately assaulted by the natives, and, though now secured against similar dangers has had to struggle for its existence.

In Africa also, the preaching of the Gospel has been in a great measure untried, and consequently the difficulties and dangers attending it are uncertain

The languages spoken in that country have been unknown, nor has any help for acquiring them been hitherto afforded.

The influence of these discouraging circumstances could not but be increased by the different state of society in this country. The security and tranquillity in which its inhabitants dwell, the prosperity with which it is blessed, the friendly intercourse which unites the different ranks of the community, the estimation in which a good man is held, and the extensive sphere generally allowed for his labours, not only form a strong bond of attachment to his native soil, but tend to nourish a softness of mind, and to produce an indisposition for encountering the hardships to which a residence in Africa might be subject.

In confirmation of this it is remarked, that the Sierra Leone company has been for five years inquiring in vain, for a pious minister of the Established Church to be Chaplain to that colony, though the salary would be liberal, and the situation far more comfortable than could be in any case expected among uncivilized heathens.

The Committee not obtaining Missionaries in England, extended their inquiries to Germany. They have thus followed the steps of the Society for promoting Christian Knowledge, whose Missionaries to India have been principally procured from foreign countries. With this view they entered into a correspondence with some foreign ministers, who have with much readiness and zeal instituted inquiries concerning the probability of obtaining from abroad proper persons to be missionaries or catechists.

From them they have learned, that the number of pious and able ministers in Germany, who have studied regularly at an university, but have not yet been preferred to livings, is very small: such characters being much respected, are soon preferred. Endeavours will, however, be used to find out such, as may be willing to offer their services to this Society. From them they have also received information of an institution at Berlin, by means of which it is probable the wants of the Society may hereafter be more readily supplied.

This institution, which the Committee hope, through the blessing of God, may furnish them with labourers properly qualified for the great work which it is their desire to promote, took its rise from the benevolence of Baron Van Shirnding, of Dobreluk, in Saxony, who has been much distinguished by his zeal to diffuse the knowledge of Christianity among the heathen; and it is now supported by the voluntary contributions of well disposed persons. Its object is to educate pious young persons who devote themselves to missionary labours, in the knowledge of those languages and sciences which may be principally requisite in their future destination. Several ministers of acknowledged piety and worth, visit and superintend this seminary, which is placed immediately under the care of the Rev. Mr. Jænicke, of Berlin. Six students are at present engaged in the course of education, and several more would have been added to the number, had not the very slender finances of the institution limited its exertions.

But while the Committee have been exerting themselves to procure proper missionaries, they have been facilitating the labours of Missionaries, by printing parts of the Scriptures, and useful tracts, in the language of the countries to which they may be sent, in order that the press may furnish its powerful aid in the cause of truth.

They here report with much satisfaction, that through the diligent labours of the Reverend Mr Brunton, who had been employed by the Society, for that purpose, the following works are already printed.

1. Two hundred copies of a Grammar and Vocabulary of the Susoo Language, with a Preface.

2. One thousand copies of a Spelling Book for the instruction of the Susoos, with a translation of the Church Catechism.

* In the Appendix are *remarks concerning Sierra Leone and its neighbourhood,* which we shall insert in a future Number.

3. Five hundred copies of an easy first Catechism in Susoo and English.

4. Five hundred copies of a Second Catechism.

5. Five hundred copies of a Third Catechism, being an Historical Catechism.

6. Five hundred copies of Three Dialogues: the first intended to point out the advantage of Letters, the second to expose the absurdities of the religious notions of the Susoos, and the third to draw a comparison between the Religion of Mohammed and that of Christ; to which is added an Appendix, containing information concerning the countries near Sierra Leone, which would be useful to missionaries.

7. One thousand copies of Christian Instructions for the Susoos, being an Abridgment of the Scripture History and Doctrine.

The Committee rejoice that a foundation has thus been laid for the civilization and future improvement of Africa in knowledge and religion. Never before has any book been written, much less printed, in the native languages of the western parts of Africa. Yet surely it is much more easy effectually to introduce knowledge amongst the natives through the medium of their own language, which they all understand perfectly, than through a foreign one, which very few can acquire, and those in a very imperfect degree. The facility with which a Missionary may now attain the knowledge of Susoo, is obvious. One of the Committee, without previous warning, read to some of the Susoo boys, educated in the African Academy at Clapham, a sentence in one of the tracts as soon as published. They smiled; and being asked the reason, replied, "because he was speaking Susoo;" and, notwithstanding the defectiveness of pronunciation, it appeared that he was readily understood. Several of these boys have since been instructed to read these books, which they do with much fluency.

When the Committee reflect upon the vast extent of country through which Susoo is understood, (Mr. Parke having met with a nation speaking it upwards of a thousand miles from Sierra Leone,) they cannot but hope that a very extensive diffusion of knowledge and truth may one day be the result of their labours.

They have only to add on this head, that they have engaged some gentlemen in the Company's service at Sierra Leone to act with them as a corresponding committee, through whose kind exertions proper persons may be employed in teaching natives of the Susoo country to read the tracts, who, in their turn, may become instructers of others.

In their last Annual Report, the Committee published an Abstract of the Memoir of the Reverend Mr. Moseley, concerning the propriety of printing part of the Scriptures in the Chinese language. They announced, though with much diffidence, a design of directing their attention to the important object proposed by him. They accordingly held several conferences with Mr. Moseley on the subject. But they are happy to add, that the Society for promoting Christian Knowledge has since expressed a disposition to undertake the same work. They have, therefore, resigned it into their hands, being confident that it may by them be more completely carried into execution.

The Committee have turned their attention to another Asiatic language, the Persian, into which the Scriptures may be translated with much more facility than into the Chinese.

The court of Delhy, after the establishment of the Mogul authority, having adopted the use of the Persian language in its ordinances, mandates, courts of justice, and correspondence, that language has come into very extensive use, and is now so general, that every servant of the Company considers the knowledge of it as a necessary qualification for the performance of those duties, which he may be eventually called upon to discharge

It is not however intended, by this statement, to insinuate that it supersedes the use of the other languages there known,* or that it even can, in all cases, be a substitute for them: it may however be fairly asserted, that the use of it extends to millions, and that by its medium *the knowledge of the Word of Life* may be most widely diffused through that country.

Many books of history and poetry, and many works of entertainment, have been published in Persian. It is a polished and elegant language, and is recommended by the genius of the authors who have written in it, the beauties of their compositions, and the instruction and amusement which their works afford. But on this account it becomes a point of indispensable importance that the version of the Scriptures in Persian should, in order to insure attention, be pure and elegant. The translations hitherto made are, in these respects, entirely deficient.

On this account the late William Chambers, Esq. of Calcutta, who was esteemed one of the first Persian scholars in that settlement, was induced to undertake a new translation from the original Greek. Every expression admitted in it was weighed with scrupulous accuracy, compared with the usage of the best writers, and examined by learned natives. His zeal, assiduity, piety, and general learning, most eminently qualified him for the task which he had undertaken. But it pleased God to remove him from this life, when he had only finished about twenty chapters of the Gospel of St. Matthew. The Committee have it in

* It will be a gratification to the Society to learn, that a translation of the New Testament has been lately executed in Bengallee, the vernacular language of the province of Bengal, by the Reverend Mr. Cary, a Missionary, who was appointed Professor of that language in the college lately instituted at Calcutta.

contemplation to obtain the completion of the remainder of that Gospel in the most able manner they can, and to print it; and should they find the means of properly executing this design, they may be emboldened to extend the version to other parts of the sacred Writings.*

* The Committee having annexed to their last Report, the proposals of the Reverend Mr. Carlyle to print a new edition of the Holy Scriptures in Arabic, think it proper here to state, that Mr. Carlyle has returned from Constantinople, and they understand will now proceed with his work as speedily as possible.

## VIEW OF PUBLIC AFFAIRS.

### FRANCE.

THE recent changes in the political constitution of France again call our attention. We stated in the Christian Observer of a former month, the probability of Bonaparte's being made Consul for life by the general suffrages of the people.

But this is not all. He has received, though not from the people, the privilege of naming his successor; but in exercising it he is exposed to difficulties arising from the very nature of the power confided to him, difficulties which may not improbably again involve the French nation in civil commotion, and which remarkably shew the advantage of a monarchy which is hereditary over one which is elective.

Bonaparte appears to have gained an accession of power in various other respects. We do not presume exactly to appreciate the probable effect of these changes. Two points are clear, the one, that nineteen-twentieths of that French nation, to every one of whom, according to the rights of man, the power of deciding all constitutional questions essentially belongs, are incapable of understanding the successive alterations of the present complex system; the other clear point is, that the French Republic, into which some flattered themselves that Bonaparte was about to infuse a greater portion of liberty, is departing more and more, not only from the spirit but also from the forms of a free constitution. It is indeed natural that, at least for a time, this consequence should follow the late wild excesses on the side of democracy, for in proportion as the vibration has been excessive and mischievous on the one side, it is likely also to be violent on the other. Too much liberty leads to licentiousness; licentiousness produces public as well as private calamity; calamity brings liberty into disrepute; and the necessity of applying some remedy to the new evils justifies a system of more than ordinary restraint. Thus arbitrary power establishes itself. After a time, however, the mischiefs of despotism are felt, and its deformity excites abhorrence; and at some period, when the monarch, having presumed too much on the plenitude of his authority, has involved himself in difficulties, either his throne is overturned by a popular convulsion, and the state is at the mercy of a storm; or he yields up to the people a portion of his power in return for services which he solicits from them; and thus some degree of popular weight is again admitted into the constitution. The struggle on each side is generally for power rather than for liberty or public advantage, though the contention may sometimes terminate in general good. It is only when neither party is completely victorious, or when the victors find it necessary to conciliate the good will of the more moderate part of their adversaries (as was the case in our revolution of 1688) that a constitution settles itself in that happy medium in which the true secret of a good form of government consists. For man is too corrupt, and too full of violent and selfish passions, voluntarily to make sacrifices to public duty; and the mass of the people, when they begin to taste of power, are as eager as an aristocracy or any single ruler to claim for themselves an inordinate share of it. In this respect every individual among the Roman populace was a Cæsar, and every republican who formed the mob of Paris was a Grand Consul and a King.

The following facts, taken from French history, will illustrate some of the preceding observations.

When Lewis XIV. died, his successor, Lewis XV. being a minor, a Council of Regency was appointed under the Duke of Orleans, who however enjoyed no pre-eminence over the other counsellors, except that he had a casting vote. The Duke was dissatisfied with this partition of authority, and he gained from the Parliament of Paris a recognition of the right he claimed to be sole regent, in return for which concession he admitted the right of the then Parliament to exercise a discretion in registering the royal edicts.

Thus the ambition of the Regent led to an important limitation of the prerogative.

To the rights claimed by the Parliament of Paris (a body nevertheless neither chosen by the people nor responsible to them) may be traced in some degree the late revolution. The opposition which they gave to the acts of Lewis XVI. induced him to make his appeal to the Notables: he found these so intractable and so much disposed to enlarge the powers of their own body, that he next resorted to the three Estates of the nation. Each of these three Estates was bent on the establishment of its own separate authority, but the Tiers-etat being backed by the people at large, of whom they were the more immediate representatives, resolved to unite in one chamber the three orders of the state, and voted this chamber, in which they saw that they should

have an irresistible preponderance, to be a national assembly, from which every power must emanate. The succeeding assembly pushed to a still greater length their monopoly of the public authority, and through the ambition and violence of certain individuals, who had become intoxicated with power, the king was at length dethroned, and no less unjustly than cruelly brought to the scaffold.

Factions struggling with each other for preeminence were then formed in the bosom of the assembly itself, where the minority by its superior violence soon overawed the majority, and transported a large portion of its opponents to a distant climate. It now necessarily followed that he who could gain the soldiery became the head of the republicans, and thus by a most natural train of causes and effects a military government was established.

Happy had it been for France, if in any part of this calamitous course the voice of wisdom and moderation could have prevailed; but this was little to be expected. Christianity indeed was well qualified, by the mildness of her precepts, and by the humbling nature of her doctrines, to diffuse a right spirit. But true Christianity was little known. A religion of forms and ceremonies, and pomp and parade, in which the truth and spirituality of the Gospel had been buried under a mass of absurdities and superstitions, had triumphed for ages. The philosophers despised it, and attacking it with success, drew to their side numbers of the higher orders, who were in general vain and licentious in the greatest degree, while those of the lowest class were ignorant and superstitious To the infidelity, immorality, and self-conceit of the higher and middling ranks, and to the debased condition of the lower, may be ascribed in a great measure the evils which they have each of them endured. The common course of Divine Providence which is wont to scourge both nations and individuals, by subjecting them to the natural consequences of their own vices, has been signally exemplified in the recent history of France.

We sincerely hope that better days may still be in store for the French nation, and that as she is our rival in arts, in manufactures, and in power, so she may one day rival us in a free and well poised constitution. We have ourselves experienced, though in a comparatively small degree, the different extremes through which France has lately passed and is now passing. The appointment of an impotent successor to the able man, who, under the name of Protector, held despotic sway among us, led to the re-establishment of monarchy in Great Britain; and the day may possibly arrive when our continental neighbours, chastised by their own folly and vice, and profiting by a review of the past, may quietly settle under a form of government, which may give them prosperity at home, and the esteem and confidence of their neighbours. In the mean time the duty of submission becomes them. Let the French Jacobins, the party the most ripe for insurrection, remember that they do but "eat the fruit of their own ways," and that they are only "filled with their own devices." Their violence can answer no other purpose than that of bringing down ruin on themselves, and augmenting the misery of their country.

Political liberty is no doubt a great blessing, but a man may serve God under any form of government. He may be a Christian even though he should himself be one "of Cæsar's household." Great indeed is the duty of thankfulness, and most clear the obligation to obedience in our favoured island, but in all countries a quiet and peaceable spirit will be the characteristic of the true Christian.

When the registers of votes on the election of the First Consul for life were examined, it appeared that 3,577,229 citizens had given their suffrages, of whom 3,568,885 voted in favour of the measure. The Senate accordingly decreed that Napoleon Bonaparte shall be First Consul for life. In presenting the decree to Bonaparte, Barthelemi addressed him as President of the Senate, in a speech replete with expressions of admiration and gratitude—"The nation, by this solemn act of gratitude, confides to the First Consul the task of consolidating its institutions"—"He is the pacificator of nations, and the restorer of France; his name alone is a tower of strength"—"His powerful genius will support and preserve all. He exists only for the prosperity and happiness of the French people." The Consul returned the following answer.

"SENATORS,

"The life of a citizen belongs to his country. The French people desire that the whole of mine be entirely devoted to them—I obey.

"In giving me a new pledge, a permanent pledge of their confidence, they impose upon me the duty of establishing their laws on prospective institutions.

"By my efforts, by your concurrence, Citizens Senators, by the concurrence of all the authorities, by the confidence and will of this immense people, the liberty, the equality, and prosperity of France, are placed beyond the caprices of fortune and the uncertainty of futurity. The best of nations shall be the most happy, as it is the most worthy to be so, and its happiness shall contribute to that of all Europe.

"Satisfied that I am called, by the order of Him from whom every thing flows, to bring back to the earth justice, order, and equality, I shall hear my last hour strike without regret, and without inquietude about the opinion of future generations.

"Senators, receive my thanks on this so solemn occasion. The Senate has desired that which the French people has willed, and has thus united itself more closely with every thing that concerns the welfare of the country. It is grateful indeed to me, to hear the certainty of this, in the words of so distinguished a President."

On the following day (Aug. 4.) the project of a *Senatus Consultum* for organizing the con-

stitution was presented to the Senate and adopted the same sitting. The professed design of this *Senatus Consultum* is merely to give a more efficient organization to the existing code, but under this pretence it seems to have completely changed the nature and provisions of the Constitution. It gives to the First Consul the right to name his successor: the Senate have a right twice to refuse his nomination, but the third time it must be accepted. It confers upon him also such privileges with respect to the appointment of Senators, as secures to him the absolute control of their decisons. This will appear an exceedingly important object, when the extensive powers committed to the Senate are considered The Senate is permanent and is empowered to regulate the constitution of the Colonies, and every thing not provided for by the constitution, and which may be necessary to its operation; and to explain those articles of the constitution which admit of different interpretations: it may suspend for five years the functions of juries; may proclaim certain departments out of the protection of the constitution; may annul the judgments of the civil and criminal tribunals, and dissolve the legislative body and tribunate. The number of Senators is not to exceed 120. Of these the appointment of many lies wholly with the First Consul, and in the choice of all he has so considerable a share, and matters are also so managed by means of complex and intricate regulations, that he may if he pleases, continue to secure to himself the nomination of all future Senators. To give a just idea of every part of the machine of the French Government as it is now constituted, would not be possible without transcribing almost the whole of the *Senatus Consultum;* and even then, the present measure being conveniently regarded as merely supplemental, the references to the former constitution are so frequent, the regulations so partial and apparently disconnected, that without having recourse to the preceding code, it will be a matter of no small difficulty to understand the purposes which the different articles now agreed upon are framed to answer. We do not deny the expediency, under existing circumstances, of thus involving the constitution in obscurity, as its practical tendency is to throw the whole power into the hands of one man; but it may admit a doubt whether, upon the whole, the moral state of France is adapted to a much less arbitrary system.

But to return. The Government nominates the President of the Cantonal Assemblies, convokes them, fixes the time of their sitting and the object of their meeting; chooses justices of the peace from persons presented by those assemblies, and names the mayors and assistants in towns. The Cantonal Assemblies are composed of all citizens in the canton, who are inscribed on the commune list.

The Government also appoints the Presidents of the Electoral Colleges of the departments, the members of which are chosen for life by the Cantonal Assemblies: convokes them, fixes the time of their sitting, and has the right to dissolve them. The First Consul may likewise make arbitrary additions to each college to the number of 30, without being limited to a precise time in making them. The Electoral Colleges present lists from which the First Consul is to name the members of the Legislative Body, part of the Tribunate, and part of the Senate. He is not bound however to select Senators from this list, as he may nominate to that office, without the previous presentation of the Electoral Colleges, citizens distinguished for their services and their talents. The Consuls are members of the Senate and act as Presidents of it. The Senators may be Consuls, Ministers, Members of the Legion of Honour, Inspectors of Instruction, or Ambassadors, so that the whole may be nearly composed of men in office. A Grand Judge is appointed to preside in the higher tribunals when Government judges proper, and to superintend the administration of justice. The Judges are appointed by the Senate from three persons presented by the First Consul. The First Consul is assisted by a Council of State, in which the Ministers have seats, and with their advice makes peace or war. He has also the privilege of pardoning. Such is the outline of the late changes in the constitution of France.

As soon as the *Senatus Consultum* was adopted, a copy of it was sent to each of the Prefects, requiring them solemnly to publish it on the 15th of August, a day to be consecrated by many grand recollections, being at once the anniversary of the birth of the First Consul, the day of signing the Concordat, and the epoch at which the French people "desirous to secure and perpetuate its felicity, has associated its duration with the glorious career of Bonaparte." "Acts of beneficence," adds the Minister of the Interior, "are a fit means to celebrate this day, and I invite you, Citizen Prefect, to consecrate it wholly to felicity, by uniting in marriage individuals recommended by their virtues."

Accordingly on the 15th of August a most magnificent *fete* was celebrated to commemorate these events. The illuminations were very splendid, and the discharge of 40,000 fusils in the *Place de la Greve*, is said to have resembled in its effects the bursting of a volcano. The circumstance however, which we feel ourselves called particularly to notice, and pointedly to reprobate, was the exhibition of a star, forty feet high, from the top of Notre Dame Church, and the application of its appearance to the eastward of the Thuilleries to Bonaparte's arrival from Egypt, "Un Astre nous est venu de l'Orient." The impiety of this allusion we need not point out to our readers; it furnishes another proof of the degraded state of religion in France.

Innumerable addresses have been presented to the First Consul on this occasion, full of the grossest flattery, applauding his unexampled condescension in accepting the supreme power

for life, and the right of perpetuating it in his family. The mandamus of the Archbishop of Paris compares him to Solomon. He calls on the people to exclaim in the presence of the most Holy of Holies, *vivat Solomon.*

The harvest in France promises to be abundant, and the price of grain falls rapidly.

A memorial upon the subject of the commercial arrangements now upon the tapis between England and France, has lately been presented to the Chief Consul, by the engravers and printers employed in the manufactories of printed cottons at Rouen. The memorial is evidently hostile to the principle of a commercial treaty, and many reasons are advanced against it. "Scarcely," say the memorialists, "has maritime peace been proclaimed, when the introduction of merchandize commences, the French warehouses are overstocked, our manufactures languish and forebode general ruin. The French soil has not rejected the foreign commodities; avarice and extortion have favoured their circulation. See what is the result. The productions of industry incumber the warehouses of our manufacturers; labour is repressed; workshops are shut up; thousands of workmen are thrown out of employment, without even a prospect of being able to gain wherewith to support their numerous families.—This is not all. Our hands once become idle, a thousand other states participate our misfortunes by a necessary consequence; our inaction stops their labours; every thing is linked together in a state; if you dam up a brook at the source, the fertile plains it watered are struck with barrenness."

The French Moniteur has complained of the language held by some of our newspapers on the proceedings of the French government and on the character and conduct of Bonaparte, and in consequence of it we are informed that the introduction of the English papers into France has been recently prohibited. We certainly think that the discussion of the internal politics of France, ought to be conducted with some caution, especially in publications likely to circulate there, and to be translated into the language of that country. Gross invective and opprobrious epithets are, on all occasions, improper, and are still more indefensible when employed towards a government with which we have made peace. When the preliminaries of peace were signed, we recollect that Mr. Pitt declared in Parliament his intention of abstaining from that kind of language in respect to France, which he had deemed justifiable in time of war. A measure of that caution which becomes a senator in speaking of the government of a nation at peace with us, would also well become our public prints.

SWITZERLAND.

It appears by the accounts from Switzerland, that in the petty cantons, instead of acquiescence and submission to the new order of things, a formal insurrection is organizing against the central government, and it is very uncertain whether it will be possible to make them receive the new constitution.

GERMANY.

A decree has been issued by the Imperial Commission, requiring all the electors, princes, and states of the Holy Roman Empire, to send delegates to the City of Ratisbon, as soon as possible, for the purpose of definitively arranging the work of peace. The indemnities devolving to Prussia, are said already to be occupied in part, as well as those which have fallen to some of the other powers.

It is currently reported that an union has been formed between the Lutheran and Calvinist Churches on the Continent; the former receding from the tenet of consubstantiation, while the latter relaxes somewhat the strictness of its opinions on some doctrinal points.

HOLLAND.

A treaty is said to have been signed at Paris, on the 21st of May, during the stay of the Hereditary Prince of Orange in that capital; by which, in consequence of the indemnity to be granted to the House of Orange, the Hereditary Prince renounces, on behalf of himself and his father, all pretensions upon the Batavian Republic, and the King of Prussia formally renounces, the guarantee entered into in 1788, of the Stadtholdership of the United Provinces, recognises the Batavian Republic, and promises to send an ambassador to the new government of Holland.

The Legislative Assembly has decreed a general amnesty for all offences, connected with political opinions. This amnesty extends even to those who have served the enemy against the Republic; but it is not to extend to those who voted for the surrender of the Dutch fleet, when North Holland was invaded by the English.—The persons who are to have the benefit of the amnesty cannot claim the employments they occupied before the revolution, nor demand restitution of the expenses of processes against their persons.

RUSSIA.

A treaty of commerce between Russia and France, has been concluded. It is said to be equally advantageous to both parties, and to be founded on the convention of neutrality, formed between the Northern Powers, during the late war.

TURKEY.

The accounts from this quarter are somewhat contradictory; but they all concur in affirming the continuance of the disturbances which convulse that empire. Passwan Oglou is said to have had some fresh successes.

EAST INDIES

It would appear that the College instituted at Calcutta by the Marquis Wellesley continues without any alteration. Late accounts state, that Mr. Barlow had been appointed acting visitor of the College, in the absence of the Governor General, Messrs. Colebrooke and Harrington Members of the Council of the College, the former being likewise appointed Professor of the Hindoo laws, and of the Sanscrit language; and the latter Profes-

sor of the laws and regulations of British India.

The Governor General in Council has ratified the treaty for establishing the Nabob Azem Ul Dowlah Bahador in the dignity of Nabob of the Carnatic, and for vesting the exclusive administration of the government of the Carnatic in the Honourable East India Company.

The East India ships, Tay, Porcher, and Highland Chief, have all been captured by the Bellona French privateer, which sailed from Bourdeaux, after the preliminaries were signed, trusting to the chance of reaching India before the period admitting captures had expired.

STATES OF BARBARY.

The Emperor of Morocco has declared war against the United States. A notice to this effect has been officially given by Mr. Erving, the American Consul, resident in London, to the commanders of American vessels.

The Algerine pirates have of late committed such depredations upon the commerce of different countries in the Mediterranean, that France threatens to chastise them. It is confidently stated that an expedition is now actually fitting out in the French ports in the Mediterranean, in order to be employed against the Barbary States, where France is said to be meditating schemes of conquest and dominion.

AMERICA.

An extensive conspiracy of the Blacks is said to have been discovered in the Southern Provinces, and a number of them to have been seized, and several of them hanged in consequence. It would appear, however, from other accounts, that a very groundless fear of insurrection had been, in the first instance, excited among the Whites, and that the violent and illegal steps taken by them in consequence, and the measures of injustice and oppression which were pursued, tended to make the Blacks desperate, and to drive them into rebellion, as the least evil.

General Bowles, the famous Creek Chief, who after having been unjustly detained prisoner by the Spaniards for some years, in 1798 effected his escape and returned to his own country, is said to have commenced hostilities against the Spaniards, and to have taken two of their vessels richly laden.

## WEST INDIES.

ST. DOMINGO.

Nothing has as yet transpired with respect to the fate of Toussaint; and it is probable that, marked as the conduct of the French towards him has been with breach of faith, no unnecessary publicity will be given to the measures which it may be thought proper to pursue. An attempt has been made, in the despatch of the commander in chief, to fasten on Toussaint the guilt of insurrection, of which an annexed letter, addressed by the ex-chief to one of his adherents, is confidently given as a proof. In this document, however, allowing it to be genuine, we can discover no proofs of the alleged conspiracy. On the contrary, the general complexion of Leclerc's procedure leaves little room to doubt that his great object has been to rid himself of Toussaint, *per fas atque per nefas.*

A constitution, it seems, has been given by General Leclerc to St. Domingo; a fundamental article of which is said to be the political equality of whites, blacks, and people of colour. If this account be accurate, it must necessarily create great consternation among the planters, whose violent remonstrances are not unlikely to lead to some sudden alterations, which, agitating, as on former occasions, the hopes and fears of the Blacks, may again lead the way to general insurrection. In the mean time the island is far from being tranquil. It is infested by numerous small parties of insurgent Blacks, who plunder the plantations, and on the appearance of a force superior to their own, retreat into the mountains. The fever still continues its ravages, and great numbers of the French soldiers are said to have fallen victims to it. The concordat has been published at St. Domingo.

GUADALOUPE.

The affairs of this island, as well as those of St. Domingo, are involved in considerable obscurity, nor is it easy to ascertain what degree of credit is due to the representations which are given of them by Richepanse. The plan of policy pursued in Guadaloupe, as in St. Domingo, seems to be to secure the French power, by removing all who, by their influence or abilities, might be dangerous, in case the negroes should resist the imposition of the ancient yoke. A great part of the officers of colour have accordingly been sent to France, without even the pretence of a crime, while all of those engaged in the revolt who did not escape, have been put to death. The Blacks have not, as in St. Domingo, been received into the ranks on their submission, and allowed to form part of the colonial army, but have been excluded from the military profession. The individuals who composed the government of the island, at Richepanse's arrival, have been ordered to repair to France, in order to be at the disposal of the First Consul.

It would appear from the letters of Richepanse, that tranquillity had by no means been restored to the island. A great part of the plantations seem to have been laid completely waste by the Blacks, whom the French troops were employed in "pursuing and exterminating." Fifteen thousand are said to have returned to the plantations, where, the commander in chief adds, "they shall be compelled to remain by a just and severe discipline."

In contemplating the fate of these poor wretches, it ought to be remembered, that the greatest share of blame for these atrocities attaches to the mother country, and not to the negroes. Liberty was first granted to them by the revolutionary government of France, without any previous assumption of it on their parts. This boon they received with grati-

tude, and exercised with moderation. They continued faithfully to fight the battles of France, under all the changes of government, defying every hostile attempt of Great Britain against their island: and thankful for their emancipation from the compelling power of cart-whip, they cheerfully submitted to those regulations, whereby industry was enforced; and steady and regular, yet reasonable labour was exacted in return for a moderate daily hire. No sooner, however, had peace been concluded with Great Britain, than measures were taken for revoking the liberty which had been granted to the Blacks, and reducing them to their former state of bondage The event might have been foreseen. Lacrosse, the governor, was speedily driven from the island, and the Blacks took possession of the government, but without bloodshed. Their attachment to France, notwithstanding this circumstance, did not appear to have diminished; nor was there any indication of resistance to the army of Richepanse, until the ambiguous nature of his first proclamation had justly excited a suspicion of the fairness of his intentions He no sooner perceived the effect which had been produced, than he issued a second proclamation, wherein he endeavoured to calm the minds of the negroes, and to remove their jealousy of his designs, by promising them the unmolested enjoyment of their rights and liberties. This well timed but insidious measure, caused a considerable defection from the force of the insurgents, and facilitated the subjugation of the Colony; and having answered this valuable purpose, it will probably be no longer remembered than may prove convenient to the purposes of Richepanse. Considering, therefore, that the French have themselves been the instigators of the late disturbances, by wantonly sporting with the hopes and fears of the negroes, one cannot help shuddering at the bloody scenes which are now exhibiting at Guadaloupe, and at the unfeeling and barbarous exultation with which Richepanse records his relentless and exterminating progress.

## GREAT BRITAIN.

Lord Leicester has resigned the office of Steward of his Majesty's Household, and Lord Dartmouth is appointed to that situation.

Robert Liston, Esq. is appointed his Majesty's Envoy Extraordinary and Minister Plenipotentiary to the Batavian Republic; and John Hunter, Esq. his Majesty's Consul General at Madrid

Dr. Vincent is made Dean of Westminster, and Dr Dupre Dean of the Island of Jersey.

Dr. Wingfield is appointed Head Master of Westminster School.

The Rev. Gerard Andrews is appointed to the Rectory of St James.

The election of sixteen peers for Scotland took place at Holyrood House, Edinburgh. The peers elected are—Marquis of Tweedale; Earls of Eglingtown, Cassils, Strathmore, Dumfries, Elgin, Dalhousie, Northesk, Balcarras, Aboyne, Breadalbane, Stair, and Glasgow; Lords Cathcart, Somerville, and Napier.

A Deputation of the Turkey Company of Merchants lately waited on Lord Hawkesbury, to obtain information respecting the state of Turkey, and to request one or two ships of war, in case it should be expedient to order off their property from that quarter. The answer of Lord Hawkesbury was satisfactory He said there existed no ground of apprehension; but that two frigates should remain there for the accommodation of the trade. With regard to the state of Turkey, he had no reason to think that any attempt to violate its integrity would be made; and as to the concession made to France, of the free navigation of the Black Sea, government had no knowledge of it Certainly no privilege would be granted to France, which would not be equally enjoyed by the subjects of his Britannic Majesty.

The Funds have experienced an unusual depression during the course of the month, Omnium having been as low as 12 discount. No satisfactory account has been given of the causes of this unexpected fall in the price of Stocks.

Considerable alarm has been created in the county of Wilts, by the spirit of lawless violence which has manifested itself among the workmen in the woollen manufactories, in consequence of the introduction of a new machine for finishing the cloth, which supersedes, in a great measure, the necessity of manual labour. No fewer than eleven manufactories are said to have been destroyed by fire, and various other excesses have been committed. The appearance of the military, however, and the apprehension of some of the incendiaries, have put a stop for the present to these daring and dangerous proceedings.

A spirit of turbulence and insubordination has also manifested itself among the Shipwrights and Caulkers, at Deptford and Blackwall, who discontinued working, and were in other respects very riotous, on account of their masters having expressed an intention of reducing their wages, and having employed some workmen from the King's yards. The dispute has been adjusted, as far as the Shipwrights are concerned, partly by means of intimidation, some of the ringleaders having been seized, and partly by means of mutual concession; but the Caulkers are still refractory.

The public attention has been considerably engaged by the discovery of a nefarious attempt to defraud the Underwriters, which has recently been made.

The Brig Adventure, William Codling, master, of seventy-seven tons, with a cargo, con-

sisting of various articles of merchandize, from London to Gibraltar, foundered at sea, about six miles from the shore, off Brighton, the master and crew having previously quitted her in their boat. By the assistance of a sloop and several fishing boats, she was, however, weighed, and brought on shore at Brighton, where the whole of her cargo has been landed. The vessel does not appear to have sustained any damage, except one hole in the after part of her bottom, which appears to have been bored on purpose. The captain has been apprehended, as he was endeavouring to effect his escape to the Continent. The owners, the mate, and almost all the crew, are also in custody; and the whole affair will speedily undergo a judicial investigation.

On the 22d of July, a dreadful accident happened at the West India Docks. While some men were employed in clearing away the earth, in order to make a passage for the water, the piles of the upper gate gave way. The alarm was given in time to enable some of the men who were at work to effect their escape, but the rest, about seven in number, were overwhelmed with the water and falling breast work. A very general sensation was excited in the neighbourhood by this unhappy affair, some time having elapsed before the friends of the workmen, who to the number of many hundreds are employed on the docks, could be assured that those for whom they were interested were safe. The accident, it is said, has produced no material injury to the work.

Among the many acts of human degeneracy, of which we daily hear, we know of few so aggravating in their circumstances as the following, which is the substance of the evidence of a Captain Walker, of the Royal George, merchantman, taken on Wednesday last before the Mayor of Portsmouth, on the examination of Archibald M'Mullen, late Boatswain of this vessel, for the murder of a negro-slave, in August, 1799, in a voyage from Africa to Grenada. M'Mullen had been serving the slaves with their provisions, when in a state of intoxication, and observing one not to eat his allowance he beat him violently on the head with the handle of his cat, a stick an inch in diameter, and also with his fist, when the slave fell down against one of the guns. He then ran his stick against the poor creature's stomach, and also thrust the victuals down his throat with the end of the stick, afterwards gagged him, put a collar on his neck, another on his thigh, and irons on his legs. In this situation the Slave remained till next day, in the forenoon of which he fell down and expired. M'Mullen is committed to take his trial at the next Admiralty Sessions, and Captain Walker is bound over to prosecute.

## PROCEEDINGS IN PARLIAMENT.

(*Continued from p. 408.*)

HOUSE OF LORDS.—*May 20.*

On the question for committing the Election Treating Bill, the Lord Chancellor and Lord Rosslin objected to the bill, on the ground, that it gave to a Committee of the House of Commons a summary jurisdiction over an act which was not satisfactorily defined.

Lord Alvanley admitted there were objections to the bill, but thought they might be remedied in a committee.

Lord Pelham opposed the bill; and Lord Ellenborough strongly supported it.

Lord Romney contended that the bill would be productive of great public benefit, by preventing disgraceful scenes of riot and drunkenness.

The Bill was rejected.

HOUSE OF COMMONS.

*May 20.*

The Attorney General obtained leave to bring in a Bill for repealing the Laws relative to Aliens, and substituting other regulations in lieu thereof. He stated, that the chief object of the bill would be to require Aliens, on their arrival in this country, to register their names, together with an account of their business and motives for coming hither; on doing which, they would receive a proper certificate.

*May 24.*

Mr. Dent moved the Second reading of the Bullbaiting Bill, which was seconded by Sir R. Hill, in a speech, which created some merriment in the house.

Mr. Windham, in a speech of great length, and which seemed to have been prepared with care, entered on the defence of Bullbaiting. He said, it was a serious thing that the House should be occupied with such a subject at the present moment, when they were settling the great work of Peace—at this period, under the pressure of all these immense concerns, they were found occupied with the subject of Bullbaiting. Europe might naturally ask, was the subject of such vast magnitude as to require this immediate attention? No; the practice so far from growing, was lessening. He was sorry to see a practice growing up, of legislating upon every trifling occasion; but he thought the House should abstain from legislating where there was no genial soil for them to work in. By detailing the transactions of Bullbaiting, the eye of the House was put, as it were, into a microscope, through which they viewed the bull and dog, and were then ready to vote by acclamation the Abolition of Bullbaiting. If they were to do this, however, in one instance, let them do it in others; the same arguments might be applied to hunting, coursing, and shooting; and if they were to view the one with the naked eye, do not let them view the other with a magnifying glass. The House should see things on a large scale, and use a glass that would take in a good deal at once.

He considered this as the first step of a design to make what was called a reform in the

manners of the common people; men who early in life wished to reform the constitution, and if they had succeeded, we should have had at the present moment no constitution left, now engaged in a design to reform the manners of the people. Some of the parties to this design he must consider as equally descended from the Puritans of old, and he must divide them into Methodists and Jacobins. There were many marks that indicated their common ancestry. None were more inimical than the Puritans to the sports of the common people. The Methodists wished to give to the people of this country a more grave and sober character. Against this design he formally protested. They would destroy the social character of the people, and transform them into sour morose beings; in short, into Puritans, to whom nothing was so abominable as these sports. The Jacobins and the Methodists both wished to wean the people from these kind of sports. The Methodists say, read. Agreed, say the Jacobins: when they have read, we can get them to read the rights of Man. Both wished to destroy the old English character. These political fanatics were equally inimical to the sports of the people; and he did not believe that a single Bullbaiter or Boxer, was to be found in the whole Corresponding Society. The Methodists, though not Jacobins, were most likely to become so. Let a Jacobin Missionary go into a town, he would pass by the Bullbait at the corner, and proceed to the house of some gloomy Methodist. It might be urged that those who attended Bullbaits, were prepared for other cruelties. The contrary, however, was the case. Those who thought it would benefit the common people to turn them into politicians, would favour the Bill. He could not favour the change; let the lower orders of people keep their sports, and the higher classes conduct the business of the state. There was an *argumentum ad hominem*, which he must apply to the House; there was an old saying, that a man whose house was made of glass, ought not to begin to throw stones, and he thought they ought to be as careful as if the House was filled with melon glasses. Were they prepared to declare hostility against Hunting and Shooting? Would they infer that cruel sports made a cruel people? He could not infer it: cruelty was not the object of hunting or shooting, neither was it of Bullbaiting. They found a pleasure in hunting and shooting, and why should they not allow the people to find a pleasure in Bullbaiting? Bullbaiting, it was said, threw a place into confusion; but here was a Horse-race that threw a whole county into confusion—He could not consent to take from the lower class of people every amusement they enjoyed; they were cut off from all intellectual pleasure, they could not hunt or shoot, give balls or dinners. He trusted the House would not consent to plunge the people in a wide waste of gloom, by taking away their amusements; to cut off their amusements was enough to Jacobinize a whole neighbourhood. He repeated, that these sports did not make cruel men; it was not country gentlemen partaking of the sports of the field, who were eager to embark in the cruelties of the French Revolution, but plausible specious men, who had no concern in those sports; razors set in oil. He thought there was less cruelty in Bullbaiting than in any other amusement, for both the bull and the dog experienced a pleasure in the contest. That Bullbaiting tended to inspire cruelty or ferocious manners, he denied. If they meant humanity, let them begin with themselves; he thought it was impossible they could abolish Bullbaiting, and leave hunting, shooting, and other amusements untouched.*

---

* We have seldom read a more mischievous speech than that of which we have now given an abstract. Its tendency is to bring back barbarism, and to stifle true religion, among the lower orders. It should seem that Mr. Windham wishes to find in the labouring classes, not rational and moral agents, but animals, under the sole guidance of prejudice and instinct, and scarcely raised above the brutes. To keep them in this state, or reduce them to it, he would indulge all their grosser passions, and smother every nobler faculty. He knows that those alone can be expected to give up the appropriate pleasures and the high hopes of men, who are void of knowledge and reflection, and therefore he is decidedly adverse to whatever may lead the poor to read or to think; and to bribe them to come into his views he offers them the maddening cup of ferocity and debauch. Had not the fear of Jacobinism been deservedly urgent, and the cry of Methodism been popular, he could not for a moment have concealed the deformity of his object, and the baseness of the means by which he proposed to attain it, from the audience he addressed. He would probably be offended were he refused the title of a *Christain* Statesman, but what claim can that man have to it who would render the great mass of the community incapable of searching the Scriptures, and of valuing or understanding either their threatenings or their promises:—who would use all means to strengthen those savage instincts and passions which man is commanded to bring into captivity to the obedience of Christ, and which incapacitate him from performing those duties, and relishing those enjoyments which Religion unfolds to his view! Does Mr. Windham believe that the common people have souls which it ought to be their main business to save? If he does, can he suppose that that object will be promoted by his plan? The evils of Jacobinism we most seriously deplore and deprecate, but they certainly lose a part of their shade if placed in contrast with that species of Anti-jacobinism which the Right Hon. Gentleman so strenuously contends for. May Heaven preserve us from both extremes!

Mr. Courtenay entered into an ironical defence of Bullbaiting. He began with conjuring the House not to deprive the people of an amusement which not only yielded them infinite pleasure, but also contributed so essentially to the welfare of the State. The Right Hon. Gentleman who spoke before him, had proved that Bullbaiting had not only been the great means of keeping down Jacobinism, Methodism, and dangerous plans of Reformation, but had even been the bulwark of our Constitution. Who then would dare to say, that Bullbaiting ought to be abolished? But Bullbaiting was not only productive of infinite use and amusement to the spectators; his Right Hon. Friend had proved, from Locke, that the Bull, though smarting under it at first, in time also came to be extremely delighted with the practice. He said, that after these considerations, he could by no means consent to pass the present Bill, which had been proved to be little better than the Death-warrant of our Constitution. He trusted, therefore, that as Bullbaiting had been proved so conducive to the happiness of both the human and brute creation, and so essential to the preservation of our constitution, our national character and morality, the House would never consent to abolish so invaluable a practice.

General Gascoyne thought, that too much attention had been bestowed on a subject of this nature. It had been found impossible even for its defenders to treat it in such a manner as not to excite laughter.*

Mr. Wilberforce allowed that the subject had been treated with too much levity. If good effects were really produced by Bullbaiting, why not have it rendered more general? But in truth, every argument employed to defend the practice had been merely palliative. Mere opinions had been stated to prove that it was nowise hurtful to morality; but for his own part, he thought it fostered every bad and barbarious principle of our nature, and he was sorry that any one so respectable as his Right Hon. Friend, had been found to defend it. He was certain if that Hon. Gentleman or any other Member of the House had inquired into the subject as minutely as himself, he would no longer defend a practice which could be proved to degrade human nature to a level with the most ferocious brutes. He then related several facts to shew the horrid nature of this practice. It had been said, that it would be wrong to deprive the lower orders of their amusements, of the only cordial drop of life which supports them under their complicated burdens. Wretched indeed, said Mr. Wilberforce, must be the condition of the common people of England, if we suppose that their whole happiness consists in the practice of such barbarity. Such a supposition is a satire, not only on the name of Englishman, but on the Creator who formed reasonable creatures with such barbarous propensities. Of all the arguments ever invented by Jacobinism to prove the wretched state of the lower orders, this surely is the strongest, if the only enjoyment of the common people of England is derived from the practice of Bullbaiting. It has been said that this practice contributes to keep alive the martial ardour of the nation. But has it not been proved, by experience, that the greatest, the noblest, the most renowned characters have always been the most humane? When we consider that the victim of this inhuman amusement is not left to the free exertion of his natural powers, but bound to a stake, and baited with animals instinctively his foes, and urged by acclamation to attack him; are we not forced to conclude that the practice is inconsistent with every manly principle, cruel in its designs, and cowardly in its execution? No man is more unwilling than I am to encroach upon the amusements of the lower orders; on the contrary, I wish to rescue them from the ignominious reproach cast upon them, that they are so ignorant and so debased as to be fit only to enjoy the base and cowardly amusement of tormenting an harmless and fettered animal to death. It would rather be my object to call my countrymen to amusements more worthy of their nature, more worthy of the generous character of Englishmen. But it has been stated that the present Bill ought not to be passed without also preventing Shooting, Hunting, and every other attack on the inferior animals. Suppose these diversions to be equally inhuman, would not the admission of this argument infer, that no vice is to be abolished because all of the same species cannot at once be done away? But it is by no means proper to place the diversions of Shooting and Horse-racing on a footing with Bullbaiting.—Bullbaiting not only excites the natural passions of the animal for the amusement of the spectators, but also subjects it to the most inhuman cruelties, till it sinks under the pressure of its complicated miseries. Mr. Wilberforce then proceeded to consider the arguments of Mr. Windham. He said it was easy to dress up a metaphysical picture in one's closet, till the author was led to admire the image of his own creation. But if instead of such refinements, we attend to the voice of common sense, we should be convinced that no happiness could result from a practice so cruel, base, and unjust; that no pleasure could be derived from wantonly torturing the brutes which were given us, not for such barbarous purposes, but for our use and pleasure. Without such an amusement, the common people of England had surely a sufficient num-

* One argument used by the Hon. General was so singularly licentious, that we dare not stain our pages with it. We were extremely shocked that it should have escaped the pointed disapprobation of the House. When a legislator in a grave assembly of legislators, is allowed to produce arguments founded on the most undisguised profligacy, without incurring marks of general dissatisfaction, it is impossible not to be deeply affected by the circumstance.

ber of innocent amusements, in their festivals, their gambols, their athletic exercises. His Right Hon Friend, while picturing the happiness derived from Bull-baiting, had forgot that it was confined to an individual, while his wretched family, excluded from any participation of the spectacle, were condemned to feel the want of that money which he squandered away on such occasions After all these considerations, he concluded that we must look upon the practice of Bull-baiting as destructive to the true happiness and morality of individuals, and consequently the general good of society.

Mr William Smith and Mr. Newbolt spoke strongly in favour of the Bill.

Mr. Frankland spoke at considerable length against the Bill. He contended, that if the amusement involved, in any degree, the practice of cruelty, it was not induced for the sake of cruelty. In some points of view, the amusement of horseracing may also be termed cruel.—So might it be said of stag-hunting. Speaking of the practice of Bullbaiting, he stated, that he over and over and over and over again, had opportunities of witnessing that none of the cruelties imputed to the practice, had taken place. It was impossible the Bill could pass in its present state; the assumption that the practice of Bullbaiting had increased, was false. He seemed to think with the Right Honourable Gentleman who opposed the measure, that the national character was implicated in it. It was the encouragement given to such manly sports, and invigorating exercises, that made us what we were.

Mr. Sheridan observed, that he could not help admiring the ingenuity, talents, and address which Mr. Windham had displayed. A great deal of what had been said might be reduced to a short question, which, for the sake of illustration, he would put in the metaphorical language of an Honourable Gentleman under the gallery, who said, as the higher orders of the people had their Billington, the lower orders should have their Bullbaiting. Mr. Sheridan proceeded to express his surprise, that if the Right Honourable Gentleman thought the subject so low, so trifling, as to be utterly unworthy of the interference of the legislature, he should have deemed it necessary to oppose the Bill in a very long and elaborate speech, a speech prepared for the occasion. If the Right Hon. Gentleman deemed the subject trifling, and unworthy of attention, why take all that trouble about it? It was rather extraordinary, that though the Right Honourable Gentleman denied the subject to be of importance, yet he considered the measure to proceed from the combined effects of Jacobinism and Methodism, to overturn the constitution of the country; and another Gentleman seemed to be of opinion, that if the lower orders of the people were not indulged in the joyous and jovial practice of Bullbaiting, the constitution must eventually be overturned.

In regard to the argument held out, that if this custom was suppressed, we should know not where to stop, and that the amusements of hunting, shooting, and fishing, would become the next objects of suppression. To this idea he could shortly answer, that these amusements have no more analogy to the barbarous practice in question, than any things the most opposite in their natures could have; and he must observe, with regard to the Honourable Gentleman who had beheld those scenes, over and over and over again, that no man could advance such arguments or defend the practice, who had not been inured to it. But that Gentleman said, the object was, not to torture the animal, that cruelty was not inflicted for the sake of cruelty: where was the difference in the effect, or in the tortures of the wretched animal, when the cruelty proceeded only from sport? He could conceive different sources of passion from which cruelty could arise, as wrath, malace, fear, cowardice, and worse than these was it when proceeding from beastly appetite, from the effect of gluttony, but certainly worse than any, or than all put together, was the nature of inflicting cruelty merely for sport. If the House suffered the Bill to go to a Committee, they could produce facts which must excite feelings of horror and indignation. He expatiated with great feeling, animation, and effect, on the barbarous custom of Bullbaiting, as not only producing the most inconceivable tortures to the wretched animal, and often to the instruments of his torments, but tending to deaden the feelings of humanity in, and to brutalize the minds of the beholder, and at such sights, women and children were often present: of this he stated some facts in illustration; among these, that of a brutal Bullbaiter, who, possessing an old Bull-bitch, that lately had a large litter of puppies, was willing to shew the staunchness of her blood and the extent of her prowess; he set the bitch at a Bull, she pinned, and fastened on him, and in that situation he literally cut her to pieces, the animal still keeping her hold. He then sold the puppies for five guineas a-piece. These facts shewed the diabolical and malignant spirit with which such sports were conducted; and encouraging these, instead of making a people manly and generous, would, by inuring them to acts of cruelty, render them base, and fit to submit to the yoke of tyranny. To encourage them in such acts of barbarism would also render the people barbarous and tyrannical in their turn; teach them to oppress the weak, by rioting in the blood and tortures of dumb and unoffending animals, and on all occasions, as a sure result, to bow the neck to the yoke of power. Such practices surely called for the interference of the legislature; they degraded the national character, as well as brutalized the people, and had incontrovertibly extended to the length of *contra bonos mores*. Undoubtedly, as had been said, cruelties may be practised upon animals, and of

the most shocking kinds, in circumstances which it was beyond the power of the law to remedy.—True, but if these practices were exhibited openly, they would become nuisances, and call for the interference of the legislature. Those bold and bare-faced practices, which exhibit their sanguinary details to the eye of day, should certainly be put down. It was a question, whether the existing laws may not be sufficient to remedy the evil, by the interference of the magistrates. However that might be, the old law seemed to be worn out; its teeth could not fix upon the evil: it was the object of the present Bill to remedy this defect, and to render the law efficacious.

Mr. Dent spoke at some length in explanation.

The House divided; for the Second reading of the Bill 51—against it 64.

---

*May* 31.

Sir William Scott moved the Order of the Day for the House to resolve itself into a Committee on the Clergyman's Non-residence Bill.

Mr. Simeon argued at some length against the principle of the bill, which he considered as an unnecessary violation of the law, as it had stood from the period of the reign of Henry VIII. The Honourable Gentleman took occasion to recommend, that government should make an addition of Forty or Fifty Thousand Pounds to Queen Anne's bounty, to be divided among the poorer clergy, which would operate more to encourage the clergy to attend to their duty, than this bill could; a bill which was calculated to reduce them to such a state of slavery to the bishops, that if it should pass into a law, he would sooner put his son apprentice to a shoemaker, than make a clergyman of him.

The Chancellor of the Exchequer said, that the bill was one which was called for by the almost unanimous sentiment of the House itself, and by the voice of the best men in the country, who felt for the sufferings of the clergy. To make comfortable provisions for the lower class of these, he thought highly necessary. In that he concurred with the Honourable Gentleman, and he regretted that it was impossible in the course of this Session, to arrange that business, or to combine it with this bill; which, in fact, was only a part of a great system in contemplation respecting religion and the clergy, who, as a body, were from their conduct, and particularly from the principles they had manifested during the last nine or ten years, strongly intitled to the respect and admiration of parliament. Gratitude therefore strengthened the claims of policy and justice in favour of those among them who possessed inadequate revenues. No money could, in his opinion be more usefully applied, than to the relief of such men. To promote religion itself, it was wise to make its ministers at least independent—that religion, without which, however he might rely on the ability of our statesmen, or the courage of our warriors, it would be in vain to look for national tranquillity and happiness; without it, our security would rest upon a rotten basis. In order, therefore, to forward the interests of that invaluable blessing, it was intended to increase the places of public worship in those districts where the population had increased, and by giving a competence to all classes of the clergy, encourage them in the exercise of their duty.

A long conversation ensued on various clauses and amendments.

At length on the motion of Sir William Scott, it was ordered that the Chairman report progress, which was done, and the Committee was ordered to sit again.

---

HOUSE OF LORDS.

*June* 2.

Lord GRENVILLE apologised to the House for calling their attention to the Bill now before the House of Commons respecting the Parochial Residence of the Clergy. But when the House considered that this bill was no less than a project for changing the whole system of ecclesiastical discipline in the Established Church, which had been settled from the period of the Reformation, he was persuaded their Lordships would agree with him, that it was a subject of too great magnitude for their Lordships to take up and decide upon at so late a period of the Session of Parliament. With respect to the principles and object of this bill, he could assure the House it was a subject which had not escaped the notice or the consideration of those who formed his Majesty's late administration, of which he had the honour to be one. They had given the subject the fullest consideration, and had formed a general plan upon the subject of which the Parochial Residence of the Clergy, important as it was, formed but a part.

The Lord CHANCELLOR approved of Lord Grenville's sentiments; but, as the subject of the bill alluded to was not regularly before the House, it could not bear regular allusion.

## OBITUARY.

AT his house at West Green, Hants, General Sir Robert Sloper.

Suddenly, in his chapel, the Reverend Mr. Turner, Minister of a Roman Catholic congregation at Morpeth.

At East Bourne, Miss L. Hudson, youngest daughter of Sir Charles Grave Hudson, Bart. of Wanley Hall, Leicestershire.

Captain Stewart, Aid-de-camp to General Stewart, Commander in Chief of the late English contingent in Portugal.

The Rev. William Griffiths, Vicar of St.

Issey, near St. Columb; it is conjectured that he fell over the cliff at Mawgan, into the sea, on the 31st of July, his body having been found the next morning in the sea, under the cliff. He has left a widow and five children.

In Upper Grosvenor Street, the Countess Dowager of Somerset.

G. A. Cook, Esq. aged 78 years, 64 of which he was Gentleman Usher and Daily Waiter to his present Majesty and George II.

At Ibbetson, Dorsetshire, the Reverend R. D'Aubeney, Rector of that place.

Aug. 4, at Islington, in the 76th year of his age, Mr. Charles Moorhouse, upwards of 40 years one of the Clerks of the Bank of England.

Aug. 7, at Knightsbridge, Mr. Lewis, the oldest bookseller about London.

Aug. 9, in Sloane Street, the Reverend Dr. Lewis, Rector of Wippingham, in the Isle of Wight, and of Ewell in Surrey.

Same day, in Broad Street, in her 78th year, Mrs. Platt, widow of the late John Platt, Esq. of Cornhill.

At Twickenham, in her 71st year, Lucy Dowager Viscountess Clifden.

At Camberwell, Mrs. M. Oxenford, aged 74.

At Berlin, his Excellency Count Charles Adolphus de Bruhl, in his 61st year.

Admiral Dumaresq, of Pilham Place, Hants, aged 73.

Lately, in Russel Place, Fitzroy Square, by the breaking of a blood-vessel, Miss Taylor; and on Tuesday last, from the same cause, the mother of the above lady, and wife of John Taylor, Esq. of the island of Antigua.

At Leicester Grange, near Hinckley, Mrs. Foster, widow of John Foster, Esq.

At Lancaster, Mrs. Elizabeth Barwick, a maiden lady, aged 63. A few days before her death, she fell from a window three stories high, by which accident she had a leg, thigh, and arm broken, and was otherwise dreadfully bruised.

Aug. 11, Mr. Daniel Richards, aged 86, formerly a stationer in Holborn, and Father of the Stationers' Company.

Berlin, Aug. 1, His Royal Highness Prince Henry of Prussia, brother of Frederick the Great, General of Infantry, in the 77th year of his age.

The person known by the name of M. de Verdion, whom our readers must have remembered about the streets of London for a great number of years, wearing a little bag wig, and a large cocked hat, and carrying an umbrella, died last week of a cancer in the breast, being, it appears, a female, though she always wore the masculine habit. By papers found in her apartments, it seems she was the natural daughter of the late king of Prussia, and came over to England with Madame Schwellenberg, Mistress of the Robes to her Majesty. It is understood she was once in the possession of property to the amount of 8000*l.* which, trusting in the hands of a foreign banker, who failed, she entirely lost. She has since subsisted by teaching foreign languages. In her lodgings a number of valuable suits of clothes have been found, in which she used, till within these few years, to attend at court on gala days, in the male character, having never been known in any other since her residence in this country, except to her patroness; her external form was, however, such as almost to have caused a suspicion of the real fact. The *ensemble* of her figure, when decorated in its usual paraphernalia, was whimsically grotesque.

Edgeware Road, Paddington, Mr. John Alexander Woodel, aged twenty-two. His death was occasioned by the explosion of a firework, on the night of the general illumination. He was a youth of an amiable and pious disposition; and there is reason to hope, that the loss his friends have sustained by his removal, has proved his eternal gain.

July 25, at Lynn, in her 21st year, Mrs. W—. The circumstances of her dissolution are peculiarly distressing. Mr. W—, her husband, had from a habit of gaming got into great pecuniary embarrassment, and a creditor having called upon him that day, Mr. W—, in order to satisfy him, gave him a bill of sale of the whole of his effects. Mrs. W—, on being made acquainted with the circumstance, fainted away; when she had recovered she retired to bed, and the thoughts of future distress had such an effect upon her spirits, that she expired in the same afternoon.

## ANSWERS TO CORRESPONDENTS.

We have received Letters from two friends, complaining that by our unqualified praise of the Sermons of Mr. Gisborne, and in particular by the quotation inserted p. 372, col. 1, of our Number for June, we have violated our promised neutrality on the points of difference between Calvinists and Arminians. With due deference for the judgment of these much respected friends, the favour of whose communications we thankfully acknowledge; we plead not guilty to the charge. We have, it is true, bestowed great, and, we think, merited commendation on Mr. Gisborne's Sermons; but we have not expressed—at least, we have not intended to express our approbation of all the sentiments contained in the passage objected to. We allow, at the same time, that neither was it our intention to convey a censure of these sentiments. Praise or blame might, in this instance, have been equally construed to be a departure from that middle course which we had professed to hold. But it must surely be admitted to be a full vindication of the propriety of inserting the extract

complained of; that it was requisite, in order to convey a fair statement of the Author's theological system, in which the opinions there exhibited hold a distinguished place. We introduced the quotation by the following words, "Mr. Gisborne strenuously defends the position, &c." terms which, as we conceived, would give the reader to understand, that it was Mr. Gisborne's position, and not any position of our own, which we were about to state.

The expression towards the end of the Review, "*even* Calvinists will acknowledge, &c." has been understood to imply that we stand opposed to Calvinists. We do not think that the words *necessarily* or even fairly bear this construction, and they certainly were not intended to bear it. It is, as if we had said, "Mr. Gisborne uses language on some points differing very materially from what some of his brethren would be inclined to use, but even those who thus differ from him will acknowledge, &c." We should have no objection in reviewing a work which took an opposite side to Mr. Gisborne on the controverted points in question, but which possessed equal title to our approbation to say of it, that "although it will seem to some to lean too much towards the peculiar doctrines of Calvinism, even Anticalvinists will acknowledge, &c."

The dissatisfaction of our friends would perhaps be moderated, if they knew how vehement are the charges preferred against us in other quarters, on very opposite grounds.

It is our anxious wish to render the Christian Observer the means of more widely inculcating the great doctrines of our faith, general orthodoxy of principle, and universal purity of conduct; in short, to enforce practical piety, and, in particular, the grand virtue of charity, a virtue to which, perhaps, too low a place is assigned in the system of all parties. If in the prosecution of these objects, we should seem to some persons to deviate occasionally from what they conceive to be the right path, they ought to keep in view the general fallibility of man, and the particular difficulties of our situation, and to consider whether, upon the whole, our work be not likely, through the blessing of God, to produce good: and whether, therefore, it have not a fair claim to their encouragement and support.

We regret the trouble which S. has had in translating so largely from the Works of Chrysostom, as we are of opinion that the extract will not suit our work.

We concur with DUNELMENSIS in thinking very highly of Dr. Doddridge's Family Expositor, but we could not conveniently adopt the plan respecting it which he recommends.

We commend the zeal of ELEUTHERIUS, and we trust he will continue to direct his attention to the objects most worthy of it, but the paper he has sent us is not sufficiently mature for our purpose.

AN OLD EPISCOPARIAN'S two Letters have come to hand. We agree with him as to the impropriety of the expressions he has noticed in a certain religious miscellany; and in order to prevent a repetition of them, we have transmitted his animadversions to the editors of that work. Had we transcribed the objectionable passages into our pages, we should have incurred a similar censure. We unquestionably must condemn the indecencies of language to be found in the Voyage to which he alludes.

To be admitted:—C. C.; S. D. R.; A CANDIDATE FOR HOLY ORDERS; VIATOR; Anecdotes of Mr. Walker of Truro.

Received:—J.; HIEREUS ECCLESIAS; E; G.; SCHOLASTICUS; N. E. O. S.

We beg leave to inform a correspondent, that the Work of Mr. Davis, the Curate of Olveston, on the original Language of Great Britain, has already been noticed in our Literary Intelligence. We perceive that the list of subscribers, already amounting to about 1700, is very highly respectable.